June 12. 1745
Amb. Dol. 8 sh.

A

DEFENCE

OF A

BOOK

INTITULED,

The Snake in the Graſs.

IN

REPLY

To Several ANSWERS put out to it by **George Whitehead, Joſeph Wyeth,** &c.

London, Printed by *M. Bennet*, for *C. Brome* at the *Gun*, *W. Keblewhite* at the *Swan* in St. *Paul's Church-Yard*. And *Geo. Strahan* at the *Golden-Ball*, over againſt the *Royal-Exchange*, in *Cornhil*. 1700.

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I muſt trouble the Reader to Correct the Errata *of the* Preſs, *as he finds them. For I am quite Tyr'd.*

Ad

Advertiſement.

AT *the end of the* Firſt Part *there is mention made of a* Preface. *In which I have laid open the ways and means by which* George Fox *and the firſt* Quakers *came by all that* Complication *of the* Ancient Hereſies, *with further* Improvements, *upon which they have ſet up. For it was none of their* Invention. *They had neither* Parts *nor* Learning *ſufficient for ſuch an* Enterpriſe. *But the* Second Part *Swelling ſo much, with the* Collection, *beyond the firſt Intended Bounds: And the* Quakers *laſt* Anſwer *to* The Snake, *which they call* Anguis *or* Switch, *having come out ſince: And it being thought neceſſary, That ſomething ſhou'd be ſaid to it particularly* (*becauſe the* Quakers *make ſuch* Boaſts *of it*) *tho' in Effect it is* Anſwered *already in this* Reply; *I have, to Eaſe the Bulk of this, Reſerv'd the* Preface *to my Reflections upon the* Switch, *which will be the ſhorter, becauſe there will need little more than Applying their* Anſwers *in the* Switch, *to thoſe* Methods (*ſet down in the* Second Part) *which they uſe in Anſwering*

ſwering of Books that are wrote againſt them. And ſo that will ſerve as a Third Part *to this; And be the Laſt I intend upon this Subject. Becauſe I think to make it very Plain, that by their* Anſwers *in the* Switch, *they muſt be Satisfied and Know in their Hearts, that theſe* Hereſies, &c. *are Juſtly Charg'd upon them; And that they have Taught them.*

Onely here let me take Notice of an Anſwer *lately come out to the* Preface *of the* Snake, *concerning* Miſ. Bourignon, *in an* Apology *wrote in* Defence *of her, and her* Priciples.

Wherein the Author *ſhews, That he is not without* Paſſion *at what he calls* Paſſion *in others. But he vents it not in that* Furious, Naſty *Faſhion as the* Quakers. *He calls that* Zeal *which is Expreſt in the* Preface *againſt* Bourignoniſm, Spiteful *and* Malicious. *But that* Author *cou'd have no* Malice *againſt her* Perſon, *whom he knew no otherwiſe than by her* Writings. *And if the* Doctrins *ſhe Taught were ſuch as he has there Repreſented them, believe it, there was Cauſe for all that* Concern, *and more than is there Expreſt.*

Now

Now whether they are truly Repreſented in that Preface, *will appear plain enough by the* Anſwer *to it. Which Denies not the* Quotations, *but by* Contrary Teſtimonies, *and ſome other of the* Quaker-Methods *here ſet down, wou'd* Squeeze *and* Force *the Words out of their Natural Signification, which yet can not be done.*

The Apologiſt *accuſes the* Author *of that* Preface *of* Prejudice *and* Un-charitableneſs. *Why? Becauſe he do's not Inſiſt upon and Recommend the* Good *things in* Mſ. Bourignons *Writings, as well as Expoſe what he thought* Dangerous *and* Deſtructive. *But this was Blaming without Cauſe. For it was* Dangerous *things only which ought to be Expos'd. And they were the more* Dangerous, *becauſe they were Mixt with* Good *things, as* Satan *when Transformed into an* Angel *of* Light. *To Praiſe whoſe* Light *wou'd not be the way to* Diſcover *him. No. We muſt look for the* Cloven-Foot; *And* Pull off *the* Sheeps-Cloathing *to find out the* Wolf.

The Apologiſt *ſets down his* Belief, *in moſt* Orthodox *and* Moving *terms. And*

I

I do Believe *him. And think him a Man of* Piety *and* Sincere *Intentions. And that he has been deluded by the ſeeming* Devotion, Self-Denyal, *and* Abſtractedneſs *from the* World *that Appears thro' the* Writings *of* Mſ. Bourignon. *Therefore I do with Great* Charity, *and an Hearty* Concern, *Beſeech him and* others *who follow her* Devotion, *to conſider, whether it cou'd come from* God, *and Cover ſuch Terrible* Doctrins, *as overturn the very* Foundation *of our* Chriſtian Faith? *Such as* CHRIST's Dying *being only by* Accident:—*That He came not with a Deſign to* Suffer:—*That it was not Conſiſtent with the* Glory *of* God,; *Nor needful as a* Satisfaction *for our* Sins:—*And other things mention'd in that* Preface. *I would Provoke their* Zeal *to be more for the ſupport of the True* Chriſtian Doctrin, *than for the* Flights *of* Mſ. Bourignon *or any other, which we do not Want. We have the* Lives *of the* Holy Patriarchs, Prophets, Apoſtles, *and of* Chriſt *Himſelf for our* Examples. *There is no* Addition *to them in the* Life *of* Mſ. Bourignon.

As

Advertiſement.

As to the Reſt of this Apology *in Anſwer to Dr.* Cockburn's Narratives *concerning* Mſ. Bourignon, *I meddle not with them. He is of Age, and can Anſwer for himſelf. My Province now is only* The Snake in Graſs, *And ſo much of* Bourignoniſm *as is there Contain'd, for which I think this ſhort* Advertiſement *to be ſufficient; And that her Pretenſions to the* Spirit *of Propheſie, or* Miracles *have no better Foundation than* Fox *or* Muggleton *had. And ſtand Chargeable with the ſame* Enthuſiaſm *and* Blaſphemy.

A

DEFENCE Of the BOOK

Intituled

The Snake in the Graſs.

Againſt *George Whitehead*'s Antidote, &c.

1. IN his *Epiſtle* to the *Reader*. P. 1. He tells that the *Quakers* did not Intend to write any *Anſwer* to *The Snake in the Graſs*, that it was not worth an Anſwer, &c. *It was ſlighted by Us* (ſays he) *and laid aſide—— as ſcarce deſerving any particular Anſwer.* Till the Importunity of ſome People, he ſays, did Extort this *Anſwer* from them. And yet, p. 265. *I muſt Advertiſe the Reader* (ſays he) *that this Officious Author ſhou'd have ſpar'd his other Diſcourſe* (againſt the Quakers) *untill he had ſeen an Anſwer to his* Snake in the Graſs.

George Whitehead's *Pleaſantry upon the Author of the* Snake.

This was very Cunning! Here He had that *Author* at a *why not!* For the *Author*, as others, did believe that the *Quakers* had no ſtomach to Anſwer that Book (which made them ſo long in doing it) becauſe nothing is ſo hard to be Anſwer'd as *Matter of Fact*, of which that Book do's chiefly conſiſt: And the *Author* was ſo Careful of his *Quotations*, that all *G. Whitehead*'s

ſagacity has not found out one *Falſe Quotation* in the whole Book. This *George* knew, and therefore he was brought to this *Anſwer*, like a *Bear* to the *Stake*. But an *Anſwer* ther muſt be, becauſe, as he confeſſes, People did call for it, and thought the *Quaker-Cauſe* Loſt without it.

And this *Forc'd* Anſwer, will ſink it much Deeper in the *Mire:* for the *Excuſes* are ſo *ſlight*, ſo *Guilty*, ſo *Confeſſing*, that every *Diſcerning Eye* muſt ſee thro' theſe *Fig-leaves*, which they are not able ſo to Patch together as to Cover their *Nakedneſs*:

His Meek *and* Lamb-like *Treatment of him.*

II. This has *Enrag'd* them, out of All meaſure againſt the *Author:* And tho' in *The Snake*, Sect. xvii. one wou'd think ther were ſo much of the *Venom* and *Bitterneſs* of their *Spirit* ſet forth, as at leaſt to Prevent their Falling, for ſome time, into the like again; yet they verifie the *Character* that *Author* has given of them (while they are Pretending to Clear themſelves from it) and ſhew that *Bitterneſs* and *Fury* are ſo Ingrafted into their very Natures, that they cannot Refrain from it, even when they are Pleading *not Guilty* to the *Charge*; and call themſelves, The *Lambs* of *Chriſt*, and The *Meek* of the *Earth!* Ther is hardly a *Page* in this *Antidote* that is not be ſpeckl'd with the Meek *Froth* of theſe *Lambs*. Such as calling the *Author* of *The Snake*, and all that take his Part, *The Devil and his Agents. Furious, Foul-mouth'd, Perſecuting Agents, Precipitated by the Devil and Malice—— A Poor Diſſembling Hypocrite, thro' whom the Devil and Malice do Invent*, &c. *Screwed up by*

Ep. to Reader. p. 2. *Book.* p. 3.

44

by the Father of Lies to such a Height of Malice and Outrage.—— Like some Mercenary Soldier of Fortune—— A Persecuting, sculking Adversary—— Persecuting Incendiaries—— This Author's Great Malice, Cruelty, and Persecuting Spirit—— Most Hideous and sordid Calumny—— The sink of his Gross Calumnies and Malice—— Such Dirty Kennels of Lies and Abuses, as the Books of the said Author. &c. This is enough for a *Taste* of such *Delicious* Fare. I shou'd Transcribe Great Part of his Book, if I gave you a Collection of all of this sort that runs thro' it. And after all this *Out-Cry*, he has not shewn one *False Charge*, or *Calumny* cast upon the *Quakers* in All *The Snake*, as you will see, in the Examining of those which he do's Allege. But this *Bluster* and *Confidence* (by way of *Meekness!*) he thought wou'd gain Credit with some, who wou'd take his word, rather than be at the Pains to Compare or Read *Defences*.

88. 188. 251. 253. 255. 257. 262. 264.

III. And such wou'd think, by his *Exclamations*, that some Grievous *Persecution* were stirr'd up against them; that the *Author* of *The Snake* had Incited the *Civil Power*, to *Hang, Draw*, and *Quarter* the *Quakers*, to *Confiscate* their *Estates*, *Imprison*, *Banish*, *Torture*, or some *Terrible* Proceedings against them! But not a word of this, or any thing like it in *The Snake*, no, not as Alledg'd by *G. W.* himself; but, on the Contrary, ther is nothing else there Propos'd, but to *Reason* and *Argue* with them *Fairly*, and upon the Square; to Convince them out of their own *Books* and *writings*, and Undeniable *Matters of Fact*. Which if any man Quote

His Cry of Persecution *against him.*

wrongfully againſt them; or Deduce Unjuſt Conſequences from them, he Expoſes himſelf, and gives them the Faireſt opportunity can be to vindicate themſelves.

Indeed, if I ſhou'd *Traduce* and *Defame* in the *General* (as *G. W.* here ſerves the *Author* of *The Snake*) without Deſcending to *Particulars*; aud Producing my *vouchers* clearly and above board, whereby the *Accuſed* may have free ſcope to diſprove the *Charge*, if *Falſe*; this wou'd be a *Perſecution* of the *Tongue*; and that is a *Perſecution*, and a *Severe* one.

But if I Quote *Book* and *Page* (as the *Author* of *The Snake* has done) and *Recite* fairly; and *Argue* from thence in the Common way of Reaſoning, this cannot be call'd a Perſecution.

Or it is ſuch a one to which the *Quakers* have always *Invited*, *Encourag'd*, and *Provok'd* us. *Edw. Burrough*, in his *Return to the Miniſters of* London. *A. D.* 1660. *Page* 657. and 658. of his *Works*. Reprinted *A. D.* 1672. ſays to them, *Search the Scriptures, and that Religion and worſhip and Miniſtry, which is not according to the Scriptures* —— *let that Religion, worſhip, Church, and Miniſtry be utterly Condemned of The Lord, and all his People; and let ſuch Miniſters as cannot Prove their Call, their Maintenance, and Practices to be according to Scriptures, let ſuch Miniſters be Confounded, and ſilenced for ever; And come to try this Matter when ye will. For whereas you cry out againſt us, as if we were Denyers of Scriptures, as if we were Enemies to Church, Deceivers, Hereticks, &c. But I ſay unto you, theſe things have you never yet juſtly Proved againſt us, but rather Accuſed us be-*

hind

hind our Backs—— And tho' for divers years together we have been Publick, yet when did ever any of your Miniſters ſeek by Lawful means to Convert us, or ſhew us our Errors? If we were as you ſay of us, Oh, it had been your time to have ſought our Converſion!—— If we be in an Evil way, as you ſay, let us hear your ſoundeſt Arguments, by the Spirit of God, and according to the Scriptures, to Prove thoſe things which you ſay of us; Prove it by Evident Arguments, that we Deny Scriptures, that we are Hereticks— I challenge you All, in the Name of the Lord, even All you Miniſters of London, *Let us hear your ſound Reaſons* openly*—— Come out you Miniſters, we are willing to be Try'd according to the Scriptures, and by the Spirit of God, in our Religion, and in Every Part of it; and if you be the ſame, then come forth— and let us have fair Dealing* Openly, *that Truth may be Manifeſted* Publickly, *and Error may be Diſcovered—— And this wou'd be a* Chriſtian like *way; we wou'd hear what you have to Charge againſt our Religion, by ſound Arguments, that we may Anſwer it—— and come out when you will in ſuch away as this, and this wou'd Satisfie thouſands—— and this is the way to Exalt Religion: and we wou'd think it a Happineſs, more than otherwiſe, to be joyned in ſober Debate and Diſpute againſt you, that all may be ſatisfy'd who are Doubtful, and may hear your Principles and our Principles diſcuſſed, in the Preſence of the* People, *who may Judge by the Light and witneſs in their own Conſciences, for to that, in All, we do appeal; And in ſuch a Proceeding, come forth when you will &c.*

But all this *Daring* was ſoon Quaſh'd when it came to the Tryal. How have they Ex-

claim'd, of late, againſt *George Keith* for Provoking them to Diſpute in *Publick*; and have Quit the *Field*, crying out, and that in *Print*, that they wou'd meet in no ſuch way, leſt it might Provoke the Government; tho' the Lord *Mayor* had given his leave for the Meeting in one of the Publick *Halls* of the City, and one of the *Sherifes* was himſelf Preſent, and his *Officers* attending, to ſee order kept: But all that was nothing, the *Quakers* ſaid it was a *Tumbulent* way; And that the *People* were not Competent *Judges* of ſuch matters; as they *Printed* in the *Reaſons* they put out, for their Declining to give *G. Keith* a Meeting, two years after one another in *Turners-Hall*, the firſt on the 11. *June* 1696. the other upon the 29. *Apr.* 1697. To take away both which Pretences, *four* Reverend *Divines* of the City of *London* were appointed by the Lord Biſhop of *London* to meet at *Turners-Hall* the 21 of *Apr.* 1698. And there to Hear and Examin the *Charges* of *Falſe-Doctrin* and *Hereſies*, which *G. Keith* had Exhibited againſt the *Quakers*, and to Inſpect the *Quotations* which he had brought out of their *Printed Books*. And Timely notice was ſent to *Will. Penn*, *G. Whitehead* &c. of this meeting; and they, or what other *Quakers* pleas'd were Invited to come and vindicate their *Doctrin* and *Principles*: But they were ſtill the ſame men, they wou'd not come (unleſs a few for Spys) but Reprinted their former Reaſons, new vaump'd, againſt any ſuch Meetings: And they cry'd out that *Printing* was the only method to Decide their Controverſies, and they wou'd take no other.

But

But *G. Whitehead* is as much Diſpleas'd at that. And Appeals to his *Reader.* p. 2. and 3. whether *The Snake* be not as ſevere a *Perſecution, To Deſtroy and Murther our Reputations* (ſays he) *both as men and Chriſtians.* And I am told that they are Reſolv'd to *write* no more *Defences*; for they have had as ill luck that way, as in *Perſonal* Diſputes. It is a Grievous *Perſecution* this, that men can neither *Speak* nor *Write*, but it is the worſe for them! *G. Whitehead* their preſent *Champion*, ſeeks to Hide his Head behind an *Act of Parliament*, and wou'd Gladſy find ſhelter under the *Plenitude* of that *Indulgence* lately Granted to *Diſſenters*, which he ſays (p. 2. to the *Reader*) theſe Malicious People (whom he calls *The Devil and his Agents*) do *Envy* them, becauſe they will not give over *writing* againſt them.

This *Plea* was put in, by *Council Learned at the Law*, for *Mitigation of Damages*, upon their Declining ſo many meetings for the Defence of their Cauſe at *Turners Hall*; And that they *Fled for the ſame.*

But they ſent in their Room *A ſolemn Proteſtation* in behalf of the *Act of Toleration*; which they thought Reach'd even unto them; and that it was a ſufficient Juſtification of their *Principles.* But the *Reflections* which were ſoon after Publiſh'd. 8. *May*, 1697. upon that *Proteſtation* (and which they have not yet Attempted to Anſwer) has Diſarm'd them of the Advantage they propos'd by that *Act of Indulgence*; and left them no other Choice, but to Defend their Cauſe, either by *word* or *writing*

(tho' that be a downright *Perſecution!*) or by their future *Silence*, to let it *Sink*.

His Addreſs to his Work.

IV. Therefore, ſince it muſt be, *George*, let not your noble Courage be caſt down, Cock your Hat, Look Bigg, and Enter the Liſts with the Beſt *Grace* that you can. And he do's it, in the Rode he is moſt us'd to, the old *Blaſphemous Rant*, of putting all upon *The Lord*. *I confeſs then* (ſays he p. V.) *a holy Zeal the* Lord *raiſes, and has raiſed in my very Heart and Soul, againſt ſuch Bitter Implacable, and Perſecuting Spirits. And the Lo'ds Power I have felt, and do feel it to Accompany and Inable me in Defence of His Bleſſed Truth and People.* Now this *Power* which he calls the *Lord*'s was nothing elſe but the *Spirit* of *Rancor* and *Revenge*; which ſoon Diſcovers it Self; for in the very next words, inſtead of Juſtifying or Defending his Cauſe, he falls upon *Threatning* his Unknown Adverſary. *'Tis pitty* (ſays he) *but this Defaming Author ſhou'd be Publickly Expoſed by Name for his Folly and Outrage— that he may not be ſuffer'd to ſculk and Hide himſelf like a Snake under the Graſs.* That was *witty!* There he was Even with the Snake *in* the Graſs! Here he had ſome body in his Eye, tho' he knows not whom, and ſome *miſchief* or other, which he thinks it a *Pitty* ſhou'd not be Inflicted upon him, by thoſe in whoſe Power it is: whom he thus Inſtigates to do it. This was the *Holy Zeal* which was Rais'd in his *very Heart and Soul*! His *Meek Heart* that hates the thoughts of *Perſecution!* If he had found ſuch an Indication towards it in all the *Sa.* what *Tragical* Improvements cou'd his

his way of *Reaſoning* have made upon It! But, *George*, the Author gave ſome Reaſons for Concealing of his Name, at the cloſe of *Sect* XXIII. to which he thinks not fit to add any thing now, but only this, That if *G. Whitehead* and *Will. Penn* will ſet their Names, to all that they have Printed *Incognito*, he promiſes to put his Name, to the next *Edition* of the *Sn.*

His Shuffle *about their* Anſwer *to the* ſeven Queries. *With a ſhort* Scheme *of the* Quakers Principles *and the Monſtrous* Foundation *of them.*

V. All that follows in *G. W.*'s Ep. to the Reader is concerning the 7 *Queres* which were ſent to their *yearly Meeting.* 1695. the *Provocation* that was given them to Anſwer *two* of them *Directly*, ſince they wou'd not the whole, as they Pretended, for their *Length* and *Intricacy.* And what *G. W.* ſays to this is conſider'd in the *Suplement* to the *Sn.* N. VII. All to be added here is the *Queres* themſelves, which was Promis'd in the *Sup.* and are Inſerted in the Anſwer which the *General Meeting* of the *Reformed Quakers* at *Philadelphia*, in *Penſilvania*, Return'd to theſe *Queres.* Which I have Added in the *Collection*, at the End of this: to ſhew the Difference of thoſe who Anſwer *ſincerely*, and thoſe who, when *forc'd* to it, Anſwer with *Craft*, and *Diſſimulation*: And that we may ſee the *Honeſty* and *ſenſe* of that *Excuſe* given in the Anſwer of the *London Quakers*, That theſe *Queres* were not ſo *Plain* and *Direct*, as that a Plain *Yea* or *Nay* cou'd be given to *Each Quere*, as was Deſir'd: And therefore, That they Give one *General* Anſwer; againſt which they were Caution'd. But wou'd not be Forbidden. For the ſame Reaſon given in the *Concluſion* of the *Sn.* and in the *Sup.* N. VII. Becauſe they cou'd not otherwiſe Cover their Fright-

Frightful *Hereſies*. Tho' this has not done it.

To ſhew which Effectually, I will give a ſhort *Scheme* of the *Quakers Principles:* And lay open the Monſtrous *Foundation* of them: whereby not only the Foul *Fallacy* of their *Anſwer* is Detected; but their *Blaſphemous Hereſies* made more Apparent.

Firſt then I will Grant that that *Paragraph* in their *Anſwer* to the *Queres*, *We ſincerely Believe in Jeſus Chriſt*, &c. is ſet down in moſt *Orthodox words*, moſtly in the *Terms* of the *Creed*. Why then ſhou'd we Quarrel with them? Why will we not let men tell their own Meaning? Why will we not Believe what they Profeſs? Wou'd this ſeem Equal Dealing with other Men? What more ought to be Expected from them, than to bring them to ſubſcribe the very words of our *Creed?* What Better, or other words can we find as a *Teſt* for them?

But it was told in the *Concluſion* of the *Sn.* That *they cou'd Subſcribe the whole* Creed, *and yet not mean one word of it, of a* Perſonal Chriſt *Exiſting now in* Heaven, *in His own true* Human *Nature, without all other men* &c. Therefore they were Deſir'd to give a plain *Yea* or *Nay* but to *Two* ſhort *Queres*, upon that Head. Which they will not do.

Now leſt this ſhou'd ſeem an Unreaſonable Impoſition upon them: and to ſhew the Reader, that ther was good Grounds, and even *Neceſſity* for all this *Caution* with them, I will ſet down in as Clear a Light as I can, the *Bottom* and *Foundation* of this their *Myſtery* of *Iniquity*; which indeed is *wonderful:* And without

Under-

Understanding of which Exactly, it is Impossible to *Dive* into their *Hidden* Meanings that they have, whenever they speak of *Christ*.

1. We must know then, That they do hold (with the *Anthropomorphits* and *Muggletonians*) that *God* has a *Body*, of *Flesh*, *Blood*, and *Bones*: And that *Christ*, as *God*, had such a *Body* from *Eternity*. And that this was an *Human* Body. And consequently, that *God* or *Christ* was a *Man* from *Eternity*.

This *Humanity* of *Christ* they call *Spiritual*, *Heavenly*, *Uncreated*. And they Distinguish it from that *Manhood* which He took of *our Nature*, in the Womb of the B. *Virgin*: which they call *Earthly*, *Corruptible*, *Created*, and *Outward* Manhood.

2. They say that He took upon Him this *Outward Manhood*, but not into His own *Person*, so as to become *Truly* and *Really* His own *Manhood*, or Part of His *Nature*: But only as a *Vail*, *Vessel*, *Garment*, or *Cloathing* to His *Heavenly Manhood*. As when *Angels* assum'd *Bodies* to Appear in, they took them not into their *Nature*, but only as a *Vail* or *Garment*, for a time, and then laid them down again. Tho', while they Appear'd in them, they might be call'd *Their* Bodies, as being us'd or *Possess'd* by them. So, and no otherwise, the *Quakers* call the *outward Body* of *Christ*, His *Body*.

3. The *Heavenly Manhood* of *Christ*, *Flesh*, *Blood*, and *Bones*, they say Dwells in them. This is what they call their *Light within*.

4. They Attribute the whole of our *Redemption*, of the *Atonement*, and *Satisfaction* made for our *Sins*, to the Madly suppos'd *Sufferings*, *Death*,

Death, *Reſurrection*, and *Aſcenſion* of the *Heavenly Manhood*, or their *Light within:* Which they ſay, is all Perform'd *Within* them. Of which, they ſay, the *Outward* Sufferings of *Chriſt* were a *Type* or *Figure*.

5. They *Vilifie* the *outward Chriſt*, and His *Sufferings*, as of no *Efficacy* towards our *Salvation*, more than the *Sufferings* of other *Goodmen*, as an *Example* or *Encouragement* to us. For they ſay, That their *Light within* is *ſufficient* to their *Salvation*, without, *any thing elſe*, i. e. without the *outward Jeſus*, what He did or ſuffer'd for us. And they Deny that He is now in *Heaven*, in the *Outward Manhood* of *our Nature*, or that He will Come in *That* Manhood to Judge the World. In ſhort, They Deny *Jeſus* of *Nazareth*, or that *Perſon* who *ſuffer'd* upon the *Croſs*, to be *Properly* the *Son* of God.

6. They are Perfect *Deiſts* in Every Reſpect.

7. They are the moſt *Monſtrous* ſort of *Deiſts* that ever were in the World. For they hold with the *Ranters* (whence they ſprung) That ther is no *Difference* or *Diſtinction* betwixt *God*, and *Creatures:* But that *Every thing* is *God*, even the *Devil*.

The *firſt* of theſe *Seven* Particulars, I will ſhew in this Place. The 2. 3. 4. and 5. are ſhewn in *Sect.* vii. viii. ix. and x. The 6th. in *Sect.* xvi. And the 7th. in the 2d. *Part*, *Sect.* vii. *N.* 2.

For the *Firſt* then. That *God*, and *Chriſt*, as *God*, was a *Man* from *Eternity* &c. ſee *Tho. Ellwood*'s Anſwer *to* G. Keith's *Narrative*. p. 96. 97. where he Delivers *Will*, *Penn*'s true ſenſe and

and Meaning. *The Plain Import of all his* (W. P's) *Arguments* (says *T. E.*) *is, That Christ, as Christ, was from the Beginning, before He took that* outward Body *of* Flesh, *in which He suffer'd at* Jerusalem; *which is so far from a Denyal of His being,* Man, *as well as* God, *that it is a fair Acknowlegement of it; inasmuch as He wou'd not have been* Christ, *if He had not been* Man, *as well as* God. *As therefore He was* Christ *from the Beginning, so was He also both* God *and* Man; *and that not only* In *his People, but* out of, *or* without them *also. And if He was* Truly *Man* Then, *before He Appear'd in that* outward Body, *which was Nailed to the Cross, to be sure, He is not less* Truly *Man now; since that* outward Manhood *became* (*as I may say*) *a* Cloathing *to that* Divine *and* Heavenly Manhood *which He had before.* Thus *T. E. wrote* lately, *An.* 1696. And shews what their *Principles* are *Now. viz.* That ther are *Two Manhoods* of *Christ*, the one *outward*; which serv'd only as a *Cloathing* to the *Heavenly Manhood.* That *Christ* had not been *Christ*, if He had not been *Man*, as well as *God*; And therefore, That He was *Man* from the Beginning, as well as *God.* And Consequently, That *God*, was *Man*, from *Eternity:* For *Christ* or the *Eternal word*, was no other than *God.*

Now let Us go a little Back, and see the same Doctrine taught by the *Quakers* formerly. *Isaac Penington* in his *Question to the Professors*, &c. Printed *An.* 1667. p. 30. do's plainly Distinguish these *Two Manhoods* of Christ. Thus he says.

He

He that knoweth the Substance, the Seed of the Kingdom, the Birth of the Spirit, knoweth the Flesh and Blood which is of the Seed. And this Flesh is Flesh indeed, this Blood is Blood indeed, even the Flesh and Blood of the Seeds Nature; But the other was but the Flesh and Blood of our Nature, which He honoured in taking upon Him, in which He did the will, in which He offer'd up the Acceptable Sacrifice; but yet did not give the Honour from His own Flesh and Blood to It. For the Flesh and Blood of our Nature, was not His own Naturally, but only as He pleas'd to take it upon Him, and make it His. But that whereof He formeth Us, and which He giveth us to Eat and Drink, is the Flesh and Blood of His own Nature: And this was It wherein was the Virtue, and wherein is the Virtue, Life, and Power for Ever. Happy, O happy is he who is of It, who is taken out of and Formed of Him (as Eve *was of* Adam*) and so becomes Flesh of His Flesh, and Bone of His Bone.* &c. This was the *Flesh* and *Bone* of the *Heavenly* and *Eternal Manhood*, which he calls of the *Seed*'s Nature, that is of *Christ*, not as He was of the *Seed* of *Abraham*, after the *Flesh*, but as He is the *Seed* or *Light* in our *Hearts*; for *I. P.* calls this the *Seed*'s own *Flesh* and *Blood*, of *His own Nature*. And Distinguishes it from the *Flesh* and *Blood* which he took of *our Nature*. And says, that the *Vertue* and *Life* is not in that, but in the *Flesh* and *Blood* of *His own Nature*. *Not the Flesh and Blood* (says he *p.* 25.) *of the outward Earthly Nature; but the Flesh and Blood of the Inward Spiritual Nature. Not the Flesh and Blood which Christ took of the first Adam's Nature; but the Flesh and*

and Blood of the Second Adam's *Nature.* This is of *God*, or *Christ*, as *God.* And *p.* 10 says, *We are taught both by the Spirit, and by the Scriptures, to Distinguish between Christs* own *Flesh*; *and that of* ours, *which He took up, and made His.* Ther is much more to the same Purpose in that Book of *Penington*'s, with which I will not Detain the Reader.

The last Authority I shall Produce is of the Great *Fox* Himself, in his Book call'd, *Several Papers given forth for the Spreading of Truth* &c. Printed, 1671. There p. 54. is a *Chapter* which bears this Title, *Concerning Christ's Flesh which was Offered* &c. And this *Flesh* he makes not to be *That* which He took of the B. *Virgin*, but *That*, which he had from the Beginning, and which he supposes was *Crucify'd* when *Adam* Fell: And in That *Crucifixion* to Consist the *Atonement* and *Satisfaction* made for *Sin.* And he takes that Text, *The Lamb slain from the Foundation of the world*, not as then *Decreed* and *Purposed* by *God*, but *Literally*, as then Actually *Fulfill'd.* Thus he Begins that Chapter. *Christ, the Lamb slain from the Foundation of the world; when it began its Foundation, then the Lamb was slain—— And Christ, according to the Flesh, Crucified, the Lamb slain, that Flesh of His, which is a Mysterie, when the first* Adam's *and* Eve's *Flesh was Defiled.* This he calls a *Mystery.* And it is the true *Mystery* of *Quakerism.* It is upon this account, That the *Quakers* think all the *Christian* world to Lie in Darkness but Themselves. That other *Christians* know of no other *Flesh* and *Blood* of *Christ*, but that *outward Flesh*, which He took, in Time, of the B. *Virgin.*

gin. Hence it is common in their *Discourse*, and in their *Books*, to tell others, That the *Flesh* of *Christ* is a *Mysterie*; That they understand nothing of it. As *Solomon Eccles* wrote, *That the* Pope, *the* Episcopal, *the* Presbyterian, Independants, *and* Baptists, *understand the* Blood *of* Jesus Christ, *no more than a Brute Beast.* Therefore the *Quaker's* Confessing to the *Blood* of *Christ* in General Terms, can be no Justification of them, while they mean another *Manhood*, *Flesh*, *Blood*, and *Bones*, of *Christ* than any *Christian* ever Dreamt of. But it Argues their Deep *Deceit* and *Hypocricy*, to seem to Justifie themselves to the world, by their General Confessions; But Conceal their *secret* Meaning, whereby they know that they *Differ* most *Widely* from those, with whom they make this False *Appearance* of *Agreeing* Exactly.

Sn. Sect. x. p. 138.

Therefore their *Answer* to the *Queres* is no *Answer*, while they Refuse to Renounce this Distinction that they have of Different *Manhoods* in *Christ*: or otherwise, to Explain themselves, and tell us, which of the *Manhoods* they mean. The words of their *Answer* to the *Queres*, upon this Head, are these, *We sincerely believe in Jesus Christ, the only begotten Son of the Living God, both as he is true God and Perfect Man.* But what they mean by *Man* here, they do not Declare. Whether that *Eternal* or *Heavenly Manhood* before spoke of, or the *Outward* and *Terrestrial Manhood*, which he took of our *Earth*? But *Tho. Ellwood* (we thank him) has told us and Discover'd the *secret*, in his *Answer* to *G. Keiths* first *Narrative*. p. 205. where he Recites a *Quotation G. K.* had brought out of *G. Whitehead's* Book *The Malice*

Malice of the Independent Agent. p. 17. That *Christ's Body now in Heaven is the same in substance He had on Earth*, which wou'd seem a Fair Confession to the *Humanity* of *Christ*. *But hold a little* (crys T. E.) *Did* G. Whitehead *ever call or own Christ's Body now in Heaven, or while it was on Earth, to be Terrestrial or of the Earth?* Here we see how to Understand their words, and how to Interpret this their *Answer* to the *Quares*; not of the *outward* or *Terrestrial Manhood*, which *Christ* took of *our Nature*; but of their *Secret* and *Heavenly Manhood*, which they Madly *Fancie*, He had from *Eternity*.

And thus *G. Whitehead* Explains himself, in his Part of *The Christian Quaker*. Printed. *An.* 1674. p. 140. where he says, That he *was not at all against Jesus Christ being God and Man, take Man* (says he) *as Christ is the Heavenly, Spiritual, and Glorify'd Man.* But he Confesses, that he was against this. *viz. That Jesus Christ consisteth of Human Flesh and Bone.* Here he Distinguishes betwixt the *Heavenly* and the *Human Manhood.* The *first* he Ascribes to *Christ*, but Denies the *Latter*, that *Christ* has any *Human Manhood.* And the Reason he gives for it, is, *Seeing Christ* (says he) *was from Everlasting*, which is the same we have heard before from *Thom. Ellwood*, where he takes upon him to Explain *Will. Penn*'s sense in this Matter, *viz.* That *Christ*, as *Christ*, always had a *Manhood*; And seeing He had it from *Everlasting*, therefore it cou'd not be the *Human* but the *Heavenly Manhood, Flesh, Blood* and *Bone.* What then was that *Flesh* and *Blood* which he took of the B. *Virgin, wherein* He *suffer'd* and *Rose* again? And of which he said, *Behold my Hands*

Luk. xxiv. 39. *and my Feet: Handle me and see, for a Spirit hath not Flesh and Bones, as ye see Me have.* To this says *G. W.* (*ibid.* p. 139. 140.) yes, Christ *Had* such *Flesh* and *Bones*, but he did not *Consist* of them. *I distinguish between* Consisting *and* Having. *Says he.* i. e. A man *Hath* any thing that he *Possesses* or *wears*, I *Have* a *Cloak*, but I do not *Consist* of that *Cloak*, that is, It is no Part of my *Nature*; and I may Put it on, or Throw it off, without any *Change* of my *Nature*. And no otherwise do the *Quakers* reckon of the *Body* and *Blood* which *Jesus* our B. *Lord* took, in *Time*, in the *Womb* of the *Virgin*. Not that He took it into His Person, so as to *Consist* of it; as a Man do's *Consist* of Both *Natures*, of his *Body* and *Soul*: But only, that He *Had* it, that is, Made *Use* of it, and *wore* it, for a *Time*, as a *Vail* or *Garment*; which He has now laid aside; and subsists in *Heaven*, only in that *Heavenly* and *Eternal Manhood*, *Flesh*, *Blood*, and *Bones*, which He had, as *Christ*, from *Eternity*. And they make it a *Contradiction* to say That *Christ* do's *Consist of* any other *Flesh* and *Bone*, that is, of *Human Flesh* and *Bone*, they think this to be a *Contradiction* to *Christ*'s being the *Eternal Word*; because they hold that He cou'd not be the *Word* or *Christ*, without *Consisting* of *Flesh*, *Blood*, and *Bone*: And therefore, That if He had None but the *Flesh* &c. of the *Human* Nature, which was *Created* in *Time*, it must follow, That He was not the *Word* or *Christ* from *Everlasting*. Thus says *G. W.* (*ibid.* p. 139.) *Is there not a Plain Contradiction between Jesus Christ Consisting of Flesh and Bone*, Human *Nature*; *And that the Lord Jesus Christ is the Eternal word from Everlasting*, &c.

There-

Therefore you see it is Necessary for us, in order to Oblige these *Quakers* to Discover their Meaning, that we Insist upon the word *Human*, And that they will Answer, whether they Allow *Christ* to have *Now* in *Heaven* any *Human Body*? Or whether He do's *Consist* Now of that *Body*; or did *Consist* of it, while He was upon Earth?

But will the Word *Human* hold them? Have they no *Dodge* nor *Shift* whereby to use even that word *Plainly*, in a sense, in which they know that no body Understands it in this Case? What if we spell it *Humane* for *Human*, and take *Humanity* in the *Moral* and not *Natural* sense of the word; as when we say, that such an One is a Man of Great *Humanity*, i. e. of *Good Nature*, *Gentleness*, *Goodness*, &c.? And *Christ* or The *Word* having Great *Goodness* in His *Nature*, consequently we will allow Him a *Humane*, tho not a *Human* Nature! I am Confident the *Reader* do's now think that I am *Fooling* with these *Quakers*; and Mean this only as a *Banter*: For that he must Conclude it Impossible for any Men to shew themselves such *Knaves* as well as *Fools*, to *Dodge* at such a *silly* and *Impudent* rate with Mankind; while they Pretend to the Greatest *Plainess* and *Sincerity* of any Men upon the Earth. Therefore let him Read a *Quaker* Book Intitul'd *A Testimony for the true Christ and His Light in the Conscience, in Confutation of* Robert Cobbit's *Testimony against the Truth* &c. Printed *An.* 1668. And said on the *Title Page* to be *From some of them called Quakers.* But suppos'd to be Penn'd by *G. Whitehead.* There *p.* 4. and 5. they say, *As he* (Rob.

Cobbit) *speaks of* Humane, *with Relation to* Nature *or* Body, *it hath Relation to the Earth, or* Humus *the Ground, of which Man was made; which the First Man is of, not the second (though He was Really Man too) but* Humane *or* Humanity *in the other sence, with Relation to* Gentleness, Mercifulness, *and the like, this we know was, and is in the Image of God (in which Man was Made) and His* Gentleness, Kindness, Mercifulness, *&c. is Manifested in Christ—And the true and Real* Humanity, *as Oppos'd to that* Cruelty, Envy, *and* In-Humanity, *which is got up in Man since the Fall: so that* Humanity, *and the* Unreasonableness *of Beasts are two things.* Thus the *Quakers.* Here they Deny *Christ* the *Second Man* to have been Made of *Humus* the *Earth*, as the *First Man* was; And yet say they *He* (the second Man) *was Really* Man *too.* How was this? It cou'd not be in the same sense as the *First Man*, who was Made of *Humus* the *Earth*, if *Christ* did not take our *Nature*, or *Humus* upon Him. No, The *Quakers* do not mean it in that sense, as if *Christ* had ever taken *our* Human *Nature*, so as to *Consist* of it, or let it be any Part of His *Person.* And yet they say That He is *Really* Man *too.* By which they Mean only, That *Eternal* and *Heavenly Manhood* before Mentioned. And so *Banter* the World, with their *Plain* Confessions, in *Double* Meanings!

Yet have they the *Confidence*, to *Cry* Whore *first.* And Boldly *Challenge* others with what Themselves are the most Notoriously Guilty, of any that Live upon the face of the Earth.

Sam.

Sam. Fisher, one of the Chief *Rabbies* of the *Quakers*, Charges the *Priests* against whom he Disputes, with *Shameful shiftings from sense to sense, miserable marchings from Meaning to Meaning; so that we can hardly know where or How to find them, nor what they mean. But we* (says he) *mostly or ever keep to the Tyne, Honest, Ordinary, and Plain purport of the words, as they lie open and Clear to every Ordinary and Common Capacity.* Sam. Fishers *Works*. p. 177.

And *G. Whitehead* Intitul's one of his Books, *The Quaker's Plainess, detecting Fallacie.*

Whereas their Books are such Un-intelligible *Jargon*, that one must serve a *Prentiship* before he can understand one word almost of what they wou'd be at. Nay they Glory, and often Boast that their *Words*, as well as *Names*, are *Hidden* from the *World.*

And this not only in their *Books*, but I Appeal to all that *Converse* with them, whether the same *Mysteriousness* be not in all their *Conversation*, concerning *Religion.* When you ask them the meaning of their *Light within*, their *Christ within*, their *Life Read*, &c. They Answer Commonly with a *Grunt*——of *Disdain*, or *Pity*, as they wou'd have you take it. And when they Vouchsafe to *Speak*, it is to this Purpose, *These things are Hid from thee, and from the World. Read within, there thou wilt find them. But we know them, and have Sweetness and Life in them*, &c. Their *Language* is as much a *Cant*, as the *Gipsies.* And this has Preserv'd them so long *Un-discover'd* in the World. Yet they make up a *Mouth*, and Pretend to *Plainess*, beyond all others! But you shall never get them to Answer *Directly*,

rectly, or to the *Purpose*; To give a Plain *Yea* or *Nay* to any *Question* concerning their *Heresies*. If they say I wrong them, let this be the *Test*, That they will either *Own* or *Disown* this their Notion of an *Heavenly* and *Eternal Manhood* of *Christ*: And tell us, in *Plain Terms*, which of the *Manhoods*, that which is *Created*, or that which they say is *Un-created*, they mean, when they Confess to the *Manhood* of *Christ* now in *Heaven*. And till they do this (which I Guess, will not be in *Hast*) let my *Charge* stand good against them: Which I may Reasonably presume from all Judicious Readers. But, ther is no stop in the *Art* of *Heresie*. This their *Mad* Notion of an *Heavenly Body* in *God*, or *Christ*, has brought them to *Fancy*, that they themselves have the same *Heavenly Body*. And thus they Understand our being *Members* of *Christ*, not as being *Members* of His *Church*, of which He is the Mystical *Head*: But as *Members* of this His *Heavenly Flesh*, *Blood*, and *Bones*: And therefore say, that *Their* own *Bodies* shall never *Dye*. *G. Fox*, when one minded him, that he wou'd *Dye*, and turn to *Dust*, and therefore that he ought to be *Humble*; Answers, in his *Letter*, which is Printed, *Thou sayest, when I am turned to Dust and Dead: Is this thy Doctrin? Are the Members of the Heavenly Body turned to Dust and Dead? This Doctrin proceeds from Darkness, and not from the Light of Christ.* This is very *Intelligible*! And *Easie* to the *Meanest Capacity*! This is the *Quakers Plainess*! It was not said, that his *Soul* shou'd turn to *Dust*, this was spoke of his *Body*. And here he denies it of the *Body*. Why? Because

Will. Rogers *his Christian Quaker.* IV. Part. p. 45.

cauſe it was a *Member* of the *Heavenly Body* of *God*. And yet they do not doubt but their *Bodies* muſt *Dye*, in *the True, Honeſt, Ordinary, and Plain purport of the Words*, to which they *Moſtly or Ever keep*! But this *Myſtery* is *Un-Riddl'd* in the Second Part. *Sect.* vii. *n.* 2. where it is ſhewn, That they hold their *Bodies* as well as *Souls* to be *God*.

It is told in the *Preface*, how the *Quaker Hereſies* were Borrow'd from the Ancienter *Sectaries* amongſt us: And this their *Anſwer* to the Seven *Queres*, ſhews that they have Inherited their *Plainefs* and *Sincerity* in Repreſenting their own *Principles* to the World.

The *Family of Love*, who Prevaricated in every *Article* of the *Creed*, Printed a *Confeſſion* of their *Faith*, in the very words of the *Creed*, An. 1656. But how they meant it, Mr. *Knewſtub* has ſhewn us, which is Inſerted in *Hereſiography*. p. 97. where, by *Jeſus Chriſt His only Son our Lord*, they mean only *Righteouſneſs*, which they call *Chriſt*; and *Sin* they call *Anti-Chriſt*; and the *Seed of the Woman* they make to be only a *Principle* or *Quality* in our *Hearts*, and not any *Perſon*; which are the very *Words* and *Senſe* of *Will. Penn*, in his Part of *The Chriſtian Quaker*. p. 97, 98. And in his *Addreſs to Proteſtants*. p. 118, 119. *What is Chriſt* (ſays he) *but Meekneſs, Juſtice, Mercy*, &c. And thence Infers, that every *Meek* Man, muſt be a *Chriſtian*.

But the *Familiſts* go on, in the words of the *Creed*, *Who was Conceiv'd of the H. Ghoſt: Born of the Virgin Mary*; that is, in their *Cant*, as every one of them is *Conceiv'd of the H.*

Ghost, by the Renewing of the *Spirit*, in their *Hearts*, *Born of the Virgin Mary*; i. e. In their *Virgin Hearts*. Thus the *Quakers* understand it. See *Will. Bayly's* Works. p. 291, 292, 293. where this is, at Large, Insisted on. And *the standard of the Lord*. p. 17. says, in this same sense, That *where Christ is Born, He is Born of a Virgin*, that is, *In them*, as there Explained.

Again, *Suffer'd under* Pontius Pilat. *was Crucify'd, Dead, and Buried; and Descended into Hell*. i. e. That *Jesus Christ*, or *The Light*, is *Crucify'd*, &c. *In Men*; under *Pontius Pilate*, i. e. The *Wicked one*, or our *Corruptions* and *Lusts*. *Et sic de Cæteris*. And the same Author tells, p. 100. That, because of these *Double Meanings* of the *Familists*, ther was no way to Discover them, by any *Words* or *Tests* that cou'd be fram'd; But only by making them Renounce and Disown their *Ring-Leader*, one *Henry Nicholas*, and to *Condemn* his *Doctrin*; which they wou'd not do. And thus must we deal with their *Spawn* the *Quakers*; while they Refuse to *Disown* the Pernicious *Doctrins* of *Fox*, *Whitehead*, *Penn*, &c. we must Conclude, That they still do *own* them, notwithstanding of all their *Jesuitical* and *Janus-Confessions*; which they have Copy'd after the Like Plain-Dealing *Familists!* Of whom, you may see more in the Authors I have Quoted. Who wrote before ther was a *Quaker* in the World, or the Name known. But this shews, who were the *Fathers* that Begot them. For they were the *Sons* of *Many Fathers*, All the *Pestiferous Sects* of *Forty One*. Whose *Vomit* they have

Lick'd

Lick'd up, and Render'd it ten times more *Nauseous* and *Deform'd.*

And the *Legions* which *Possess'd* these *Sons* of *Belial*, are Enter'd, with Double *Force* and *Malice*, into this *Herd* of *Swine*: whom They have *Captivated*, both *Souls* and *Bodies*, in an Higher Degree than any of the Former; or than Any, perhaps, that have been known in any *Age*: Which I come next to shew; with *G. Whitehead's Defence* of them.

His Sober Caution consider'd, as to these Quakers who were Possest with the Devil. wherein, the wonderful story of John Gilpin.

VI. His *Sober Caution* (as he call's it) contains the first 12 pages of his Book. And it is all spent in warding off the several Instances, which cannot be Deny'd, of *Quakers Possess'd* with the *Devil* in most *wonderful* and *Astonishing* Manner. The Bulk of his Reasons is that such *Instances* can be no Reflection upon the People call'd *Quakers*, or upon their *Principles*, more than if they had happen'd among any others of other Communions.

1. But this is Answer'd in the *Sn. Sect.* xxi. p. 309. *&c.* where it is shewn that such *Enthusiastical Madness* and *Possession* do's proceed from the *Principles* of the *Quakers*, and is caus'd chiefly by them. And besides it is a most Notorious Mortification to their Pretence of *Perfection* and the *Spirit* of *Discerning*, beyond all other Men.

2. But *G. W.* adds some other Arguments here, as p. 3. he Asks, How *Satan* is transform'd into an *Angel* of *Light*, when he appears *like a Mad-man, a Witch, a Devil, a Blasphemer*? *Ans.* Who says that he appears *then* like an *Angel* of *Light*? You must allow him sometimes to

to take his own shape. But Secondly, The Pretence of *Godliness* and High *Illuminations*, which these *Possess'd* Quakers make such Great Boast of, that is the *Sheeps Cloathing*, and the *Disguise* of *Light* which *Satan* then puts on; and with which many are Deceiv'd.

3. *G. W.* adds next, that Men thus *Mad* or *Possess'd* are fitter Objects of *Compassion* than of that *Wit* and *Raillery* which the *Author* of the *Sn.* bestows upon the *Quakers*. *Ans.* That is true. And that *Author* bestows none of what *G. W.* call's *Wit* or *Raillery* upon them, unless *G. W.* reckons himself as one of them. The *Author* of the *Sn.* do's not esteem *All* the *Quakers* in that High Degree of *Enthusiastical Madness* as *Gilpin*, *Toldervy* &c. And therefore *G. W.* ought to take that little *Familiarity* us'd sometimes with him, as a *Complement*, as supposing him not in that Excess as others, as not yet *Quite* without the Boundaries of *Reason*: out of which when he shoots sometimes, with Extravagance so Excessive as to Pass the Reach of *Argument*, then is he, in kindness, to be Reduc'd by shewing him his *Folly*, in it's Plain Dress, which he call's *Wit* and *Raillery*.

Nor is this without its *Pity* and *Compassion*, though *Laughing*, may be the *Cure*; as to *Hypocondriacks*, who cannot be *Reason'd*, yet sometimes are *Jested* out of their Delirous *Imaginations*.

Which when any man comes to be Persuaded are the Immediat Dictates of the *Holy-Ghost*, then is his *Madness* in *Perfection*.

And the *Quakers* have never yet been able to give us any *Mark* or *Rule* or shew of *Reason*, that they do not thus mistake All their own

own Wild *Imaginations* for the *Inſpiration* of *God*.

We ſee (and *G. W.* cannot but own it) to what Exceſſive Heights this *Enthuſiaſtical* Principle has driven ſome of the *Quakers*: therefore let the Reſt beware, for they are upon the ſame Rode.

They have loſt their *Compaſs*, while they ſet their *Light* above the *Scriptures*: And have no other *Aſſurance* that they are in the *Right*, but their own *Aſſurance* that they are ſo. Which ſort of *Aſſurance* not only *Sometimes*, but *Always* do's accompany every *Error*: For no Man can be in any *Error*, who do's not think himſelf to be in the *Right*: Elſe he were not in an *Error*; but in a *Willful* Obſtinacy if he Perſiſted in it, after he knew it it to be an *Error*.

Now to *Chriſtians* who believe the *Divine Revelation* of the H. *Scriptures*, theſe are a *Rule*, by which we meaſure our own *Imaginations*; and if any thing comes into our Heads contrary to theſe, we are bound to Reject it: But to believe it a *Divine Inſpiration*, and ſo not Controulable by *Scripture*, this is to be *Mad*, to be given up to all *Deluſion*, to ſurrender our Hearts, as a *Blank Table* for the *Devil* to write what he pleaſes upon, and to paſs it as the *Ingravings* of the *Finger* of *God*! And if ther be no *Light*, that is, no *Underſtanding* in us, but what is *Divine*, we muſt think every thing *Divine* that is written there. And then we are *Seal'd* up in *Error*; from which ther can be no Returning while we keep in that *Principle*; the *Scriptures* can be no *Reproof* or *Check* to us, while we think that

that what we call our *Light within* is *Superior* to the *Scriptures*, and by which the *Scriptures* themſelves were given forth. And *Reaſon*, which is *Human*, and, as theſe Men term it, *Carnal*, can never be admitted by them to *Rectify* what they think to be *Divine*. So that all *Avenues* are ſtopt to their *Recovery*. This is the moſt *Dreadful* condition that any Man can be ſuppos'd to be in. It is *Deſperate* to any thing but a *Miracle*. Therefore you ſee what Reaſon we have to Remove Men from this *Principle*. And this is the *Heart* of *Quakeriſm*. They Reckon themſelves *Secure* without *Reaſon*. They are *ſure*, becauſe they are *ſure*. And this ſort of *Aſſurance* proceeds from the *Imagination*; and therefore is ſtrongeſt in *Mad-Men*: And the *Maddeſt* of the *Quakers*, the moſt highly *Enthuſiaſtick*, have the ſtrongeſt *Aſſurance* of this kind. How different are theſe Men from thoſe ſort of *Chriſtians* to whom St. *Peter* writes, and admoniſhes them, *To be Ready always to give an Anſwer to every Man that asked them a* Reaſon *of the Hope that was in them?* 1 Pet. 3. 15. But our *Quakers* give no *Reaſon*; they cry out upon *Reaſon*, as *Carnal*; and are againſt *It*, becauſe *It* is againſt them. For no *Reaſon* can be given for any *Hope* or *Inward Perſwaſion* which is not Grounded upon *Reaſon*. *Fancy* and *Reaſon* are two things. And no *Reaſon* can be given for *Fancy*. This is the Difference betwixt that *Perſwaſion* or *Aſſurance* which comes from the *Sobriety* of *Religion*, and that which comes from *Enthuſiaſm*. *Enthuſiaſm* is *Imagination*; and no *Reaſon* can be given for what

what *Assurance* comes from thence. But the *Assurance* of *Religion* is a *Sober* and a *Rational Persuasion*, Grounded upon *Reason*, and therefore ther is always a *Reason* to be given for it.

This do's not take away or lessen the *Necessity* of the *Ordinarie Assistances* and *Inspirations* of the H. *Spirit*; which are, in a sound sense, call'd likewise *Enthusiasm*. This is Explain'd, and the difference of *Enthusiasms* clearly laid down in the *Sn.* Sect. xxii. But I have said so much of it, in this place, that *Line upon Line, Precept upon Precept, here a Little and there a Little*, I might, by any means, Instill this Difference of the *Quaker* from the *Divine Enthusiasm* into their Minds; and Guard them from this *Fundamental* Error, which carries in its Belly, all the others into which they are led: And of which they must first be Cur'd, before they can be Retriv'd from any other. And, to Repeat it again, that they may keep their Eye still upon this *One* Point; all I desire of them is, to let their *Enthusiasm* or *Inspiration* be *Subject* to the *Scriptures*, and not set up *Above* them. This was the Rule in all Holy *Enthusiasms*; they submitted to be *Try'd* and *Examin'd* by the *Rule* of the *Scriptures*. Then we have some *Rule*, some *Compass* to *Steer* by. But if we set our *Enthusiasm* Above the *Scriptures*, this is the *Wild*, the *Mad*, the *Diabolical Enthusiasm* of which I have been speaking. And of which if the *Quakers* were once Cur'd, they wou'd, with the Blessing of God, soon Return to a *Sober* Mind.

4. *G. W.* is very Angry it shou'd be said that the *Quaker Principles* do make men more *susceptible of the wild Impressions of Enthusiasm* than other Men. And says against this, that as few of them have run *Mad* as of other Men. And p. 8. he Provokes his Adversary to produce his *Catalogues* of the *Quaker-Mad-Men.*

Why truly, if *Catalogues* had been kept of them, I believe they wou'd be found to Exceed any of such a Number of Men, by the Instances which we have seen of them.

All of which *G. W.* wou'd throw off; by Instancing in a Few, whom, he says, they have Disowned. Thus says he p. 3. 4. *His Instances of* John Gilpin *in* 1653. James Milner, *and* John Toldervy, *cannot affect the* Quakers, *since they have Long since testifi'd against the Madness of those Persons he Mentions.*

Ans. 1. Other Persons were Mention'd besides these; And ther are Many More of the Like.

Ans. 2. These Persons above Nam'd have not been *Testify'd* against as *Mad-men* by the *Quakers.* But, on the Contrary, *James Milner* is Justify'd for a *True Prophet* by *G. Fox*, after all the *Madnesses* he was Guilty of. Which is shewn in the 2*d.* Part. Sect. ii. N. 7. *G. F.* calls him a *True Prophet* of *The Lord.* And *G. W. Now* calls him a *Mad-Man*: which I know not how to Reconcile, but by owning of the *Truth*, That the *Quaker-Prophets* are *Mad-Men.* If *G. W.* can find any other way, let him shew his *Parts*!

In

In the next Place, as to *Toldervy*, he went *Back* and *Forward*, And the *Quakers* did *Own* or *Dis-own* him, as he went *To* or *From* them. But I know not that they have made a *Mad-Man* of him, before this time, now, in this *Antidote*. If they thought him *Mad* they ſpent their time well, in writing ſo Many *Books* againſt him, And *Anſwering* of his Books!

But as for *Gilpin*, he left them Quite, after he had (by the great mercy of God,) Recover'd from his ſo Monſtrous *Poſſeſſions* by the *Devil* while he was a *Quaker*. He had enough of them! Therefore they Laid Load upon Him. But what was it they Charg'd him with? It is *Horrible* to Repeat it! They Miſtook the *Devil* for *God!* They Attributed the *Poſſeſſions* he was under to the H. *Spirit*; And ſaid, That they were the *Workings* of The *Light within*, or *Chriſt* in his *Heart*; ſubduing the *Devil*, or his Corruptions; which *Trembled* in him: And that this was the Cauſe of his Dreadful *Convulſions*. That his Charging them upon the *Devil*, was *Blaſpheming* of *God* whoſe *Work* they were. That his ſeeking for *Relief* from them (which they call'd the *Croſs* of *Chriſt*) And not being willing to Ly Under them, was his Deſerting of *God*; And Returning under the Power of the *Devil*; being *Weary* of *Bearing* the *Croſs*, &c.

All this Appears by the *Anſwers* which the *Quakers* put out to this *Relation* which *Gilpin* gave of himſelf, call'd *The Quakers Shaken*. An. 1653. One is in *G. Fox*'s Gr. *Myſt.* p. 297. Ther is an other call'd *The Standard of the Lord*, &c. by *Atkinſon*, *Burrough*, *Howgil*, and 15 or 16 more,

more whose Names are Subscrib'd, the same year. *An.* 1653. This Book I *Forc'd* my self to Read over, with *Horror*, and *Reluctancy*, because of the *Diabolical Fury*, *Rage*, and *Blasphemy* which fill every *Page* in it. There p. 23. They Answer *Gilpin's* saying, that that *Trembling* which seiz'd him, *was of the Devil*, thus, *I manifestly witness against thee, that it was the Lord of Heaven and Earth that made thee Tremble.* And p. 11. *Concerning the Power that struck thee down from thy Chair, that I own to be of God.* And that which spake to thee *Bidding thee be Humble, and brought the Low down upon thy Knees; That I own to be of God*, &c.

Now what this was which *Spoke* to *Gilpin*, that *Struck* him from his *Chair*, and made him *Tremble*, &c. will be best known from his own *Narrative*, which, because it is but very briefly *Touch'd* in the *Sn.* Has been long out of Print; and so hard to be had: And that it is very *Material*, give me leave to Repeat but some Passages in it. *viz.* That this *Gilpin* was Perverted to *Quakerism* in *May.* 1653. By the Famous *Christopher Atkinson*, whose Name is upon the *Title-page* of the *Answer* to it above nam'd (tho others *Subscribe* to it) of whose *Gifts* see *Sn.* §. vi. *n.* v. That the Burden of the
p. 2 Quaker Preaching was *To Deny all Ministerial Teaching and Ordinances; together with all notional knowledge formerly gain'd by use of such means*——That whatever any learn out of the *Scriptures*, by *Hearing*, *Reading*, *Catechizing*, &c. was but *Notional*, *Carnal*, and *Hanging upon the Tree of Knowledge*: And so under the *Curse* they Apply to this, *Gal.* iii. 13. *Cursed is*
eve

every one that Hangeth on the Tree. i. e. on the *Tree of Knowledge.* ſo they underſtand that Text. That all our Duty was to hearken to a *Voice* within *Us*; which was the only *Rule.*

That he earneſtly deſir'd to have the *Quaking* and *Trembling-Fits* (which was then very Frequent among them) thinking as they Taught him, that this was the Manifeſtation of the *Light within*, and its *Struglings* to overcome our *Corruptions.* That at laſt they came upon him ſo Violently, that he cou'd not ſtand upon his Feet, but fell down, *Trembling*, *Quaking*, *Howling* and *Crying* in ſuch a *Terrible* and *Hideous* Manner, as *Aſtoniſh'd* all his *Family.* That he was Pleas'd with this, Thinking it, to be the *Pangs* of the *New-Birth.* The night following, he was troubl'd with Terrible *Dreams* and *Viſions.* And *afterwards Lying Awake, and thinking of them, I ſenſibly Perceiv'd* (ſays he) *ſomething, as I Imagined, Lighting upon my Neck, giving me a Great Stroke, which caus'd much Pain to me; and after that Another, and ſo a Third and Fourth, each ſtroke being leſs than the former, and each ſtroke deſcending lower down, till it came to the middle of my Back: And then I thought that ſomething enter'd into my Body; which I Perſwaded my ſelf, from Satan's Inſtigation, to be the Spirit of God deſcending upon me like a Dove and Entring into me.* p. 3. p. 4.

After this, he tells of ſtrange Fits he had in his Garden, his *Limbs* being *carry'd* and *ſhaken*, without his Conſent: And he *Thrown down, Rais'd up*, Turn'd upon his *Back*, then upon his *Belly* &c.

Again, at a *Meeting*, where *C. Atkinſon* and *John Audland* (whoſe *Blaſphemous Letter* to *G.* p. 5.

Fox is Annex'd to the 3*d.* Edit. of the *Sn.*) Preach'd, *In the time of his* (J. Audlands) *Speaking I was* (says Gilpin) *by the Power within me, Drawn from the Chair on which I sat, and Thrown upon the Ground, in the Midd'st of the Company: Where I Lay all Night; All which time, My Body and all the Members of it were still in Motion; I being turned from my Back to my Belly, and so back again several times; and Making Crosses Continually with my Leggs one over the other; My Hands also were cary'd to and fro upon the Ground, by a Convulsive Power, as if I had been Writing upon the Ground. In all which Actions and Motions, I Acted not, in the Least Measure, by a Natural Power of Mine own; Neither did I Resist, or could I Resist that Power which Acted Me; but was altogether Passive. I was perswaded, That it was the Immediate Power of Christ; And heard, to my thinking, a Voice speaking to Me, and saying,* That that writing with my hand upon the Ground, did signifie the writing of the Law within my Heart. *Having lain all night upon the Ground, in the Manner aforesaid, The Power (as before in other Actions) moved my Hands to my Head, and laid them upon the Top thereof fast Closed together; whereupon I heard a Voice saying,* Christ in God, and God in Christ, and Christ in Thee; *which words I was Compelled to Sing forth before the Company, in a strange Manner, and with such a Voice, as was not Naturally Mine own: I sung also divers Phrases of Scripture, which were given into Me. After which I was Raised from the Ground, and set upon my Feet, by the power within me; which bad me be Humble, and brought me down again upon my*

my Knees, and with a whispering Voice said to me, Stoop Low, Low. And having stooped near the Ground with my Face, it said to me, Take up thy Cross and Follow Me. *Whereupon Arising — I was suddenly Drawn down the street* &c. viz. To the *Fidlers* House. whither *William Dodding*, and *John Audland* did Accompany him. And odd *Freaks* were Acted. I have Recited this Passage so Particularly, because, as before Quoted, the *Quakers* do Maintain, That the *Power* which struk *Gilpin* down from his *Chair*; and brought him Low down upon his *Knees*, bidding him be *Humble* &c. was *of God*; But that which Led him to the *Fidlers*, and Mov'd him to Play upon the *Base Viol*, and *Dance*, was *of the Devil.* (as in the *Standard* &c. p. 11. 12.) whereas, it was the same *Pow-* that Acted him all along. And going to the *Fidlers*, was but a Part of the same Passage. But this shews how the *Quakers* hate *Musick.* As that *Power* said to *Gilpin.* p. 7. That it Hated *Musick*, which shews it to be the same *Power* that Acts the *Quakers*; A *Sullen*, *Doged Spirit*, *Un-Tun'd*, and *In-Harmonious*! The *Antipodes* to *Heaven!* I suppose the *Quakers* thought, That it cou'd not be an *Evil Spirit* which bad *Gilpin* be *Humble*; that is, That the *Devil* cannot Transform himself into an *Angel* of *Light*, or a *Wolf* wear *Sheeps Cloathing.* They forgot that the *Devil* Quoted *Scripture* to our *Saviour.* And that they themselves have *Quoted* it upon occasions, tho' they have Declar'd *War* against it. But was it a *Good Spirit* which Tempted *Gilpin* to *Despair*, and to *Cut* his *Throat?* as he tells that this *Power* did, which *Possess'd* him; p. 8.

And Promis'd that he shou'd have *Eternal Life*, if he wou'd do it. At which when he started; and began to suspect that it must be an *Evil Spirit* which Tempted him to *Self-Murder*; Then the next *Fit* he had, the *Spirit* told him, That it was indeed an *Evil Spirit* which had Acted him all that time, under the Notion of the H. *Spirit* of *God*: But that Now the *Holy Spirit* had come upon him, and Chas'd away that *Evil Spirit*; wherefore now that he might be sure he was in the Right. And then again, upon other such like Occasion, the *Voice* wou'd tell him, That even that *Spirit* which pretended to be the *Good Spirit*, was still the *Evil Spirit*; and had told him a Ly, on Purpose to *Deceive* him: But that now the *Holy Spirit* was come in Good Earnest, and that he might Depend upon it. And thus for several times successively, as oft as he Entertain'd *Suspitions* of the *Spirit* that Acted him; And he was as oft *Deceiv'd* by it. Cou'd this then be a *Good Spirit*, which so oft call'd it self the *Evil Spirit?* For it is plain, by his Story, That it was the same *Spirit* which all along Possess'd him, till he was finally Deliver'd from it, by Returning to the outward *Ordinances* of the *Church*, which he had Forsaken. Was it a *Good Spirit* which Mov'd him, as he came from the *Fidlers*, to Proclaim through the streets as he went, *I am the way the Truth and the Life?* And *William Dodding* the *Quaker* in his Company: who did not Reprove this *Blasphemy*: for it was Common with the *Quakers* (See §. vii.) But said that he *had* no Power to Leave *him*. as he tells p. 7. This was

was the *Power* Tormented *Gilpin*; which was surely no other than the *Devil*, who Tempted him thus to *Blasphemy* and *Self-Murder*. But this *G. Fox* will not allow; but says (*Gr. Myst.* p. 299.) That it was *The Devil who was made to Tremble in Gilpin.* Not that it was the *Devil* who made *Gilpin* to *Tremble*. No, They say that was *God*. And that it was the *Devil*, not who *Tormented*, but who *was Tormented* in *Gilpin*.

I will not Detain the Reader with the Rest of *Gilpin*'s story, which is indeed *Prodigious*: only make this Observation upon it, that, if it be True, ther can be no Doubt, of what many (Now a days) will not Believe, That ther are *Diabolical Possessions*. And that it is True, we have not only *Gilpin*'s own Account, but it is Attested by the then *Mayor* of *Kendal* (where *Gilpin* then Liv'd, And was so *Possess'd*) by the *Minister*, and several other Persons of Credit, there Present.

But now suppose it was not True, Is it not as Great a Degree of *Possession*, to make a Man Believe, That he had been so *Possess'd*, and Heard such *Voices* &c. if it had not been so? And the *Transports* he was in, were many of them such as Exceeded the Power of *Nature*; which any one will Acknowledge that Reads his *Narrative*.

Nor can this be put upon the *Common* Effects of *Madness*; for no such Effects were ever seen in *Gilpin* Before, or after he Return'd from the *Quakers*.

Or if it was *Madness* (of what ever sort) it was Visiby Caus'd by the *Quaker Preachings*,

and their *Doctrine*. And *Cur'd* by Returning from them. And no doubt, but *Possessions* of the *Devil*, when to a great Degree, will *Transport* Men, even unto *Madness*. Ther is an *Enthusiastical*, as well as a *Natural* Madness.

It is observ'd hereafter, that neither the *Apostles*, or any other Recorded in the H. *Scriptures*, were Converted to *Christianity* by such *Violent* and *Monstrous* sort of *Convulsions* of their *Bodies*. These are the *Transports* of *Furies*. But the *Spirit* of the *Gospel* is all *Meekness*, *Sobriety*, and *Gravity*.

But how will *G. W.* Reconcile his charging this of *Gilpin*'s upon *Madness*; and *G. F's* saying (*Gr. Myst.* p. 298.) *That he came to be almost a Distracted Man*: How will they Reconcile this with what others of the *Quakers*, nay, and themselves, at other times, say, that these *Extraordinary Quakings* and *Convulsions* of *Gilpin* were the Workings of the *H. Ghost* in him? Do the B. *Influences* of *God*'s H. *Spirit* bring Men to *Distraction* and *Madness*! *G. Fox* says (*ibid*) That *the Lord smote* Gilpin, *that he came to be Almost a Distracted Man*. That is true, it was the *Lord* who smote him; but how? by Delivering of him to *Satan*, for the *Destruction*, that is, the *Punishment* of his *Flesh*, that his *Spirit* might be *Saved*, in the Day of the Lord *Jesus*. 1 *Cor.* 5. 5. which Punishment *God* did usually Inflict, in the beginning of the *Gospel*, upon *Excommunicated* Persons, who Despis'd the *Authority* of His *Church*; for the *Terror* of *others*, as well as the *Reclaiming* of *Themselves*. And, in these later days, *God* has

has Exerted His Power, in the same signal manner, upon many of those who have willfully *Excommunicated* Themselves, and Trampled under their Feet that *High Authority*, with which *Christ* has Invested His *Church*! even the same that the *Father* gave unto *Him*. Of these *Scorners*, the *Quakers* are the most *Outragious*, and *Blasphemous*: And therefore this *Judgment* from *God*, has fallen most upon *Them*. And this is the greatest Part of their *Judgment*, that they know it not to be such: But mistake the *Strokes* of God's *Executioner*, the *Devil*, for the *Workings* of the H. *Spirit* of *God*: And so Construe that as an *Approbation* of their *Cursed* state, which was sent to *Reclaim* them from it. At least, to be a *Warning* to *others*, how they fall into their *Snares*; who are, by the Just Judgment of God, deliver'd up to the *Devil*, both *Soul* and *Body*, even in this *Life*! This is a most *Material* Point; Therefore I Insist so long upon it.

And I desire the *Quakers*, and all others, to Consider, that, as this *Gilpin* was thus Deliver'd over to *Satan*, upon his Forsaking of the *Church*, and Publick *Ordinances* of the *Prayers*, and *Sacraments*: So, upon his Return to these *Holy Institutions*, he was, by the Great *Mercy* of *God*, Rescu'd from the *Power* of the *Devil*, and *Restor'd* to his Former *State*. Which he Amply Acknowleges, and *Desires the Christian Reader to joyn with him in Returning Praises unto the Lord, for his Goodness towards him.* p. 14. This Provok'd the *Rage* of that *Cursed Spirit* which Possesses the *Quakers*, to the utmost, which Return'd this Answer; p. 23. of

The Standard, &c. *The Reader, if he be a Chriſtian, will Return* Plagues *upon thee; thy Praiſe is Abomination.* And as to the outward *Ordinances*, being *Means* of *Grace, in the Conſcientious uſe whereof God hath Promiſ'd to Reveal Himſelf to His People, and to give them Comfort*, as *Gilpin* ſays, p. 13. That ſame *Spirit* which *Tormented* him, Return'd Anſwer, *p.* 22. of *The Standard, I Deny that God ever did, or will ever Reveal Himſelf by any of thoſe things.* And ſays (*ibid*) of *Gilpin*'s charging theſe *Poſſeſſions* of his upon the *Devil*, that all this was, *Only to Reproach the Living God, which the Saints Witneſſed* in *them.* This was their *Light within*, which they ſay is *God*: Whoſe *Workings* they ſuppos'd thoſe *Poſſeſſions* of *Gilpin*'s to be: And therefore, that it was *Blaſphemy* of *God*, to ſay, that theſe came from the *Devil.*

To the ſame Purpoſe Anſwer'd *G. Fox*, in his *Gr. Myſt.* p. 298. where he Repeats the words of *Gilpin* thus, *He ſaith, he began to Conſider, how he had offended God, by his neglect of the uſe of External means, Reading, Hearing, and Prayer, and Rejecting the Revealed will of God, in his Word; and Hearkning to the Voice of God, only within.* And in Anſwer, falls, like the Reſt, upon Running down all *External Means* of *Reading, Praying*, &c. for a whole *Page* together: And Directs *Only* to the *Light within*, as that which is *Wholey*, and *Soley*, and *of it ſelf* ſufficient. *So when that Voice was neglected* (ſays he) *then was* John Gilpin *Confuſed*, &c. whereas, as himſelf tells, and the thing ſhews it ſelf, it was the Hearkning only to that *Voice*, which brought him into all his *Confuſion*: And, in his Returning to the *External*

nal means, God did wonderfully Deliver him from that *Confuſion*, which the *Quakers* call his *Condemnation*, his being Weary of the *Croſs*, &c.

However now *G. W.* calls him a *Mad-Man*, But do's not ſay, that theſe *Poſſeſſions* was his *Madneſs*. No, the *Quakers* think he was *Mad*, in ſeeking to be Deliver'd from them. And that when he grew *Sober*, then was he *Mad!*

But *G. W.* ſays, that *they have long ſince Teſtify'd againſt the* Madneſs *of theſe Perſons.* viz. *Gilpin, &c.*

We have ſeen how they *Teſtify'd* againſt it! By *Juſtifying* it, as a *Divine Inſpiration*! If *G. W.* can ſhew any other *Teſtifying* of theirs, let him.

But *when* did they *Teſtify* againſt *Gilpin?* never till he *Teſtify'd* againſt *Them.* In all the time of his monſtrous *Poſſeſſion*, they ſtuck to him, and Accompany'd him, even *John Audland* himſelf, and *William Dodding*, who Declar'd *he had no Power to leave him*, for, he was Acted by the ſame *Spirit.* Theſe and other *Quakers* went along with *Gilpin* to the *Fidlers*, and thro' the Streets, when he *Blaſphem'd*, Proclaming himſelf, to be *The way, the Truth, and the Life*: And none of them *Rebuk'd* him, or then found any *Fault* at all with him: But on the Contrary, thought him a *Choſen Veſſel*; and then Actuated by the H. *Spirit* of *God.* But when he Return'd to the *Ordinances*; and Declar'd that to be a *Curſed Spirit* by which he was Acted: *Then*! *Then*! and not till *Then*, they left him. *Then* they Accuſed him of *Blaſpheming* Their *God*, that is, the *Devil.* Let them ſhew that ever they *Teſtify'd* againſt him, before that time. Yet now, they bring their *Teſtifying* againſt him, as an Argument (by *Innuendo*) not *That*, but *As if* they had not

not own'd him in his *Madness*: And so were not Chargeable with it! Whereas they own'd him only in his *Madness*; But when he Return'd to a *Sober mind*, then they *Disown'd* him. He was no longer Fit Company for Them! So that he must (after all their *Dodgings*) stand still in the *Catalogue*, not of *our*, but of *Their* Mad *Men*. He was *ours*, only when he was *Sober*: And *Theirs* only while he was *Mad*; and no Longer. But now we will go to other Instances of *Madness*.

Proofes of the Quakers *being* Mad. *In those who went* Naked.

1. First then, suppose you saw a Man go *Naked* thro' the *streets*, and *Besmer'd* all over with *Excrements*, and to come into a Publick *Church*, in that Condition (as *Solomon Eccles*, one of the Chief Quaker *Preachers*, did in the *Church* at *Alderman-bury* in *London*) when the People were there Assembl'd to *Divine* worship; wou'd not every body conclude such a Man to be *Mad?* for we know *Madness* only by the *signs* which men do shew of it. And if this be allow'd as a *sign* of *Madness* or a *Disorder'd Mind*, then we shall have a Large *Catalogue* among the *Quakers*; and that Cheifly of their *Ministers* and *Apostles*: for this was Common with them, at their first Setting up. And to this Day, we have seen several of them *Naked* in our *streets*, denouncing *Woes*, *Judgments* &c. If it be said that these were *Prophets*, and that this was an Effect of their *Prophetical Furie*. This will make them *Madder* still, if it be not True. And whether it be *True* or not, I refer to the *Sn.* Sect. vi. N. viii. where their *Prophetick* Talent is Examined. And will the *Madness* of *Solomon Eccles* appear Less, because when he

he came into the *Church* at *Alderman-bury* all *Naked*, cover'd only with vile *Excrement*, he did this as an *Emblem* of the *Nakedneſs* and *Filth* of the *Miniſter*, in *Preaching* out of the *Bible* (which *G. Fox* calls *Conjuration*, ſee *Sn.* p. 22.) and that he might as well come thither with that T——d in his hand, as the *Miniſter* with his *Bible?* A compariſon full of Reverence to the *Holy Scriptures!* And *George Whitehead*, in his *Light and Life of Chriſt within* &c. Printed 1668. p. 38. Vindicates this ſame *Sol. Eccles* for this his going *Naked*, as a *Sign* (Says *G. W.*) of the *Nakedneſs of ſuch Dark Profeſſors and Prieſts as he* S. E. *witneſſed againſt.* And inſtead of being Aſham'd of ſuch a *Beaſt*, he there *Blaſphemouſly* compares this *Brutality* of his to *Iſaiah*'s being Commanded to go *Naked for a Sign to Egypt.* Not knowing that the *ſackcloth* or Garment of *Hair* which *Iſaiah* was Commanded to *Looſe* from his *Loyns*, it being worn *Girt* cloſe about the *Loyns*, was a *Rough* ſort of a *Mantle* or *Upper Garment* Made of *Hair*, which the *Prophets* did uſually wear, and by which they were known (See *Zech.* xiii. 4. 2 K. 1. 8. *Matth.* iii. 4. *Rev.* xi. 3.) Which being *Ungirt*, it was being *Undreſt*; and appearing ſo, is, in the Common way of ſpeaking, call'd being *Naked*, as if a man came out all *Undreſt* into the ſtreets, they wou'd ſay, why do you appear thus *Naked?* And to *Cloath* the *Naked*, is meant of their *Poverty*, not of their *Shame.* Or if a man ſhou'd *Strip* off his *Cloaths*, to *Fight*, *Run*, *Work*, or to do any thing upon which he was very *Intent*, as *David* when he *Danced* before the *Ark*, in a *Linen Ephod*, this was call'd being *Naked*, and that *Shameleſsly* too.

2. *Sam.*

2. *Sam.* vi. 20. that is, for a *King* to be ſo *Naked*, or *Undreſt*. Thus it is to be Underſtood, when it is ſaid 1 *Sam.* xix. 24. that *Saul Stript off his Cloaths*, and Propheſied *Naked* before *Samuel*, that is, he lay'd by his *Robes*; It was a Mark beſides of Reſpect to *Samuel*, as to the *Doctor* and *Maſter* there of that *College* of the *Prophets*. As with us, *Scholars* will not come in their *Cloaks*, to take their Leſſon from their *Maſter*; nor do Men appear ſo *muffl'd* up where they intend to ſhew Reſpect. Yet not altogether *naked*, no nor *Undreſt*, *Looſe*, or *Slattering*; that is a Greater *Contempt*, and *Undecency*, and may be call'd being *Naked*. Thus it is ſaid, that *Peter* was *Naked*. *Joh.* xxi. 7. and that he *Girt* his Ἐπενδύτην his *upper Garment*, which was *Looſe* before, when he knew that it was The *Lord Jeſus* who appear'd unto them.

But if the *Upper Garment* were not only *Ungirt*, but quite laid aſide, this wou'd be call'd a Going *Naked*, yet not ſuch a *Nakedneſs*, void of *Modeſty*, to Diſcover our *Shame*, as the *Quakers* did. And *Ignorantly* and *Impudently* wou'd vouch the H. *Prophets* as a Precedent. To whom if any ſuch Command, for Extraordinary Reaſons, had at any time, been given, it wou'd not have Excus'd the *Immodeſty*, or the *Blaſphemy* of any who ſhou'd Pretend the like *Command* from *God*. But this *Mad-Freak* was Common to their *She-Prophets* as well as the *Men*. The *Wife* of *Edmund Adlington* of *Kendal*, went *Naked* thro' the Streets, the 21. *Nov.* 1653. As did *Mary Collinſon* another *Quaker* in the ſame Town, who Rebuked thoſe that cover'd her *Nakedneſs*, telling them, *That they had hindered the work of the Lord.*

Lord. If you ask my Authority for this, I have it out of a Book, Intituled *A further Diſcovery of that Generation of Men call'd* Quakers. *Printed* 1654. ſubſcrib'd by *five* of the then *Miniſters.* p. 83. 84. 85. where you will find more Inſtances, as of *Edmund Nuby*'s wife who went *Naked* through *Kendal*, and after in *Dec.* 1653. came in the ſame manner into the *Church* at *Kendal.* Another, in the Same Poſture, about the beginning of *January*, into Hutton *Chappel*, *at the time of Exerciſe* (as they word it) *Elizab. Levens* and *Miles Newby* (Here they go by Couples, *Male* and *Female* like the *Beaſts* into the *Ark*) went *Naked* up the ſtreets at *Kendal.* This was atteſted by Mr. *Walker* Miniſter at *Kendal*, under his hand, by his Letters baring Date 31. *January.* 1653. *Thom. Caſtel* went as *Naked*, as he was Born thro' the ſtreets at *Kendal*, the 10. *January.* 1653.

On *Monday.* 28. *Octob.* 1653 one *Thom. Holme* of *Kendal* went as *Naked* thro' the *Market-Place* at *Kirby Steven*, upon the *Market Day*; and at his turning he ſaid, *It is not I but* God *that goeth Naked.* And the week following, another Great Ring-Leader of the *Quakers* one *Taylour* came to that Town. And Denounced *Woes* againſt it, for Rejecting that *Prophet* of The *Lord*, whom He had ſent to do *ſigns* and *wonders* in it.

All theſe Inſtances were in one *Year*, within the Compaſs of 4 *Months*, in and about *Kendal*, when *Quakeriſm* was but 3 years old. You may Imagin then how many more Examples might be Produc'd in other Places, throuout this and other *Kingdoms* and *Nations* where they

they have ſpread themſelves, in 48 years time now ſince they came into the World.

But if you ſay, that theſe *Teſtimonies* are taken from *Adverſaries* the 5 *Miniſters* before Mentioned.

I *Anſwer*, that in things of ſuch *Publick* and *Notorious* Nature, it cannot be ſuppos'd that they wou'd *Print* a *Lye*, ſo ſoon, that is Preſently after (as by the date of their Book) ſuch things were done; when it wou'd have been in the Power of Every body in thoſe *Towns* to *Contradict* and *Expoſe* them.

And if theſe *Inſtances* had been *Falſe*, it is not to be Imagin'd but that the *Quakers* in thoſe times wou'd have Deny'd them.

But further, we have both *George Fox* and *James Naylor* their Anſwer to this book of theſe 5 *Miniſters:* And they Both do allow theſe *Inſtances* to be True; Boaſt of More of them; And *Defend* and *Juſtifie* the thing, as being *Divine* and From *God.*

G. *Fox*'s Anſwer is in his *Great Myſtery.* p. 233. where as to theſe Perſons going *Naked*, he ſays, *This hath been a Figure of your Nakedneſs, who are* Egypt *Spiritual and the* Ethiopian *Black*— And ſpeaking of the *Holy Prophets* having been *Signs* to thoſe in their Generations, he adds, *ſuch the* Lord *hath moved his Servants to give a True* Sign *amongſt you, and not a Lying; who have their Cloathing, of the Spirit, which ye want; which ye ſhall witneſs the Truth of the Lord God in the* Sign, *if ever ye come into the True Cloathing of the Spirit of God.* By this, no man can be *ſav'd* who will not Allow and Receive theſe

these Beastly *Im-Modesties* of the *Quakers*, as *Divine* and *Heavenly Signs.*

James Nayler, in his Answer to this Book of the Five *Ministers*, which he Intituls *A Discovery of the Man of Sin.* Printed 1655. coming to that Point of their Going *Naked*, he says p. 48. *God hath made as many* Signs *among you, as to go* Naked *in your Steeple-Houses, in your Markets, in your Streets, as Many in the Northern Parts, which is a Figure to you, of all your Nakedness.* Here he owns many Instances of the like Nature in other Places, I cou'd Produce more by name, as of *Daniel Smith* Distiller of *Malborrough* in *Wiltshire*, who about Twenty years ago, went from *Malborrough* to *Hull*, on purpose to shew himself stark *Naked* in the *Church* there, which he did. And I suppose the Friends have not forgot (at least the *Quaker* that Marry'd her has not) that Precious Servant Maid at *Putney*, who came Quite naked into the Room where her Master had Company at Dinner: and when some wou'd have cover'd her shame, she thank'd them for their Love, but wou'd not admit of that sort of Kindness: But said that she was moved of the Lord to march quite round the Table, in that same Posture, which she did. But why shou'd I heap up Instances of this their *Beastlines*, seeing it is not *Disputed*, but *Justify'd*; And the Receiving such *Obscene Bruts*, as *Signs* sent from *Heaven*, made necessary to *Salvation*, as you have heard from *Fox!*

But all sober *Christians* will rather look upon them as *Signs* of the Prodigious *Delusions* of the *Devil*; to make *Men* believe, even *Women*, that

that Diveſting themſelves of all Natural *Modeſty* And Expoſing themſelves *Naked*, in *Publick*, Naked *Men* and *Women* together (as before is told) and out-doing the very *Impudence* of the *Stews*, is Conſiſtent with that *Shameſaſtneſs* and *Sobriety* which is ſo ſtrongly Inculcated in the *Goſpel* of *Chriſt!* But to think ſuch Highly *Enlightned*, beyond the ordinary Meaſure, and thereby to Commence *Prophets*, and *Propheteſſes* ſent from *God*, what is this but to have their *Brains* turn'd with this *Enthuſiaſtical-Madneſs*; and, without ſtraining the Matter, to be *Literally* out of their *Wits*, and *Diſtracted!* What Greater *Signs* are ſhewn of it, even in *Bedlam!* And are not they as *Mad*, who *Defend* and *Juſtify* theſe in their *Madneſs!* Of which more hereafter.

In their Strange Singularities.

2 But as thoſe who thus Expos'd themſelves *Stark-Naked*, are to be Computed no otherwiſe than as *Stark-Mad*; ſo theſe who in leſſer Degrees, act contrary to the *Common Reaſon* and *Senſe* of *Mankind*, are to be ſuppos'd *Maddiſh*; for ther are Degrees of *Madneſs*.

Now if we ſee a man Abſtract himſelf from all Human Converſation, to be always alone; to Grow *ſurly* and *Moroſe*; *ſilent* and *ſullen* when Accoſted; *Exotick* and *Phantaſtical* in his *Dreſs*, ſhunning what any body elſe do's wear; loving to Appear *Singular* in all his *words* and *Geſtures*, who will neither *Speak*, *Look*, nor *Go* like other men; the Common obſervation of Mankind reckons of theſe as Growing towards *Madneſs*.

But,

But, if they say such a stress upon these; as to think it a *Sin* to use the Common *Language*, *Habit*, or *Salutations*, this is a Heightning of their *Madness*. To make it as *G. Fox* do's, a *Sin* for *Women* to have *slit-Peaks* on the *Skirts* of their *Wastcoats*, *Short Black Aprons*, or *Vizard-Masks*; or for Men to wear *Skimming-Dish Hats* (as he calls the *little Hats*) or *Unnecessary Buttons* on their *Coats* or *Cloaks*. And to Pronounce all this *stuff* as from the *Immediat Spirit* of *God!* (see *Sn.* p. 299.) If this be not *Madness*, *I* think *Olivers Porter* had hard measure, to have his Preaching Confin'd to *Bedlam* when *G. Fox.* was suffer'd to go Loose, who said in his *Journal.* p. 24. *When the Lord sent me forth into the World; He forbad me to put off my* Hat *to any— and I was Requir'd to* Thee *and* Thou *all Men and Women*, they wou'd Down with all worldly *Honour*, as long as they had no share in it.

Now in all the fore-mention'd Instances the *Quakers* have made themselves as *Mad* as any ever were in the World. And have been so esteem'd at *Rome*, and other Places where they had never been before; as they were at first when they Rose up amongst us: only the Common use of it now, has abated of the *Strangeness*, but nothing of the *Irrationality* and *Madness*, not to speak of the Breach of *Justice* or *Religion*; for *Honour* is as much *Due* to our *Superiors*, as either *Fear*, or *Tribute*, and Equally Commanded. *Rom.* xiii. 7. and to Deny it, is *Immorality*, and a *Sin*; besides the *Singularity*, and *Proud-Humility*, which Entitles it to a High

Degree of *Madness*. And in this, the whole *Body* of the *Quakers* is Involv'd.

In making Themselves free from Sin; and Equal with God.

3. But *thirdly*, wou'd not that man be Counted *Mad* who shou'd Fancie himself Exempted from the Common Condition of other *Mortals*, to be as *Bright* and *Glorious* and *Impassible* as an *Angel?* And is it not as much to think our selves as *Pure* and *Impeccable* as they; even while we feel our own *Frailty* and *Imperfections* in Daily and Frequent Instances! Yet still to Cry, that we are *Pure*, and without *Sin*! Nay, *Perfect*, even as *God!* And *Equal* to *Him*, and *One* with Him, in very *Nature* and *Substance*, and a *Part* of Him! Can any *Madness* be Imagin'd beyond or Equal to this! And *G. W.* p. 88. gives his Consent *to secure such Persons in* Bedlam, *if we can find any such among them, that we can plainly Prove to hold the Same.* Now whether this be not *Plainly Prov'd* in the *Sn.* Sect. ii. iii. and iv. I leave to the Reader. And *G. W.* do's neither *Deny*, nor *Answer* one of the *Quotations* there Produc'd: But stoutly Denies the whole *Charge*, without so much as *Attempting* to *Invalidat* any one *Particle* of the *Evidence*. Which I think I may Modestly say is very like the Answer of a *Mad-Man*.

In Assuming to be Prophets.

4. But I will put the Case lower than that of Aspiring to be *Equal* with *God*: Suppose then that a Poor Country Lad shou'd come to *London*, and hapning upon a Rich Widdow, shou'd presently fancie himself to be some *Duke* or Great *Prince*; and, as such, shou'd Issue forth his *Proclamations*, *Commissions* &c. wou'd not *G. W.* give me leave to think this fellow a little *Craz'd?* But suppose he shou'd

set

ſet up for a *Prophet* ſent Immediately from *God*, as *Elijah* was; And, as ſuch, ſhou'd take upon him to Dictate to *Kings* and *Emperors*, and Command them, *In the Name of the Lord* to Give forth *Propheſies*, and affix to them, *Thus ſaith the Lord* &c. And ſuppoſe he Cou'd ſhew no *Credentials* at all for this *High Commiſſion*, only bid Men take his own word for it; wou'd not this make him much more *Extravagantly* and *Blaſphemouſly* Mad? Now how many *Mad-Men* of this ſort have we had among the *Quakers*? Even *Fox* their *Original*, and all the way down as many as have *Wrote*, or almoſt that have *Preach'd* or *Spoke* amongſt them. This is a *Talent* without which whoſoever ſpeaks, is a *Conjurer*, as *Fox* has Determin'd in his *Weſtmorland* Petition. p. 5. in his *Saul's Errand*. p. 7. and elſewhere, as ſhewn in the *Sn*.

Ther is one particular Inſtance put in the *Front* of the *Preface*. p. xi. of the Firſt Edit. of the *Sn*. (it is p. 281. of the Third Edit.) where a *Prophetical Curſe* is ſet down of *Confuſion* againſt *George Keith*. And it is not a *Haſty*, *Raſh Curſe*, in *Paſſion* or ſo, as is uſual among the Profane *Curſers* and *Swearers* of the World: But it is a *Deliberat*, *Grave Curſe*, in *Cold Blood*, ſet down in *Writing*, and ſent to *George Keith*; it bears Date the 17*th*. of the 4*th*. Month. 1695. And is ſubſcrib'd *George Whitehead*. And begins in theſe words. *Thus Saith the Lord*. And it is written not in the Name of *G. Whitehead*, as any *Thought* or *Prognoſtick* of his own, but every word in the *Perſon* of *God*, as ſpeaking to *G. Keith*, *Becauſe*

thou hast poured Contempt upon My *Servants,* I *will assuredly bring* Confusion *upon thee* &c.

Now for this *George Whitehead* thus to assume the *Stile* of the most Extraordinary *Prophets* of *God*, and to *Fancie* himself one of them, I think will be Judg'd a Greater *Degree* of *Madness*, than if he had Fancy'd himself to be a *Duke*, or a *Prince*: for a *Prophet* Immediatly sent from *God*, is certainly Cloath'd with a far Greater *Honour* than any that can be Bestow'd by the most *Splendid* of *Worldly Titles*. Therefore this is no ordinary mistake, or such as cou'd befall any Man in his *Wits*.

Nay farther (to shew the *Excess* of *G. Whitehead*'s Madness) Suppose he shou'd think that this *Prophetical Curse* of his against *G. Keith*, to be not only *Equal* to any *Prophesie* Recorded in *Scripture*, but of *Greater* Authority than any *Chapter* in the *Bible*: wou'd any body, in this case, Excuse him from the very *Height* of *Madness*! And for this, see his *Truth defending the Quakers* An. 1659. p. 7. where this *Question* was Demanded of him, *Do you Esteem your Speakings to be of as Great Authority as any Chapters in the Bible?* And he sets down his own *Answer* in these words. *That which is Spoken from the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and* GREATER. This he Repeats again in the same words, in his *Serious Appology*. An. 1671. p. 49. And Quotes his former Book, to shew that this was not spoke by Chance, but was a standing Principle among them. Now then, if *G. W.* will say, That the *Curse* which he sent to *G. Keith* was *Spoken by the Spirit of Truth*, he

he owns, by his own words, that it is not only of *As Great Authority as the Scriptures and Chapters are*, but of GREATER! And then I think we need no further Proof of his being *Stark-Mad*. But, on the other hand, if he will, to save himself from this Imputation, Acknowledge that that *Curse* was not *Spoken by the Spirit of Truth*, then must he own himself Guilty of a most Notorious *Blasphemy*, to Dictate thus in the *Person* of *God*, and make *God* to speak his *Lies*, and the *Delusions* of his *Besotted Brain*. And if this be not put upon the score of *Madness*, then ought *G. Whitehead* to suffer the Punnishment of a *Blasphemer*. Therefore he shou'd Return his *Thanks* to those who are so Merciful as to Prove him only *Non Compos* (as of *Felo de se*) to save his *Chattels* and his *Carcass* too. But this is not only as to this *Curse* against *G. K.* (that is but one *Instance* among many) nor only as to *G. W.* but it Reaches to All that the *Quakers* have Deliver'd, *In the Name of the Lord*, not only against Particular Persons, but the whole *Church of England*, the *King*, the *Bishops* and *Priests*, and the *Lawyers* too: they are Particularly mark'd out for *Destruction*, if ever the *Quakers* do Prevail, they are the *Midianites* whom we must *Vex*, that is *Destroy* (see *Sn.* p. 230.) And if the many *Thousands* of their followers in *England* do believe (as they Profess) that what these their *Leaders* and *Prophets* have said is all from the *Mouth* of The *Lord*, the Consequence (besides the *Blasphemy* of it) must be very Dangerous: especially since they have already Publisht their *Declaration* wherein they Assert their *Right* and

Title to Possess the *Uttermost parts of the Earth*: and their Principle to *Fight*, even with the Carnal Sword, to *Re-Gain* it, whenever they see their time. *vid.* Sn. p. 212.

Now if they will not let this be taken from them, upon the Account of *Madness*, believe it, it is time to Look after them. However it is Good to keep a *Sword* out of a *Mad-Man's* hand. See hereafter *Sect.* iv. p. 38. and we go on to yet *Plainer* and even *Ocular* Proofs.

In their Preter-Natural Quaking. &c

5. A fifth Instance of *Madness*, or rather of *Diabolical Possession*, is the Monstrous *Quaking* and *Shaking*, which for *Ten* years together after their first setting up, was strangely noted among them, and from which they had the Name of *Quakers*: It has much Abated since the *Restauration.* 1660. Yet Remainders of it are still left amongst them.

To this *G. W.* says p. 6. N. 6. *How proves he that this proceeds from Delusion and Diabolical Possession p.* 44. *and not from the word and Power of God?* But, *George*, How canst *thee* have the Confidence to ask such a Question, when *thee* knowest right well that this is Prov'd fully in the *Sn.* But *thee* Slidest over all the *Proofs*, and then *Gravely* Askest *How Proves he?* The Reader will see *Proofs* sufficient in the *Sn.* Sect. xxi. even the very *Confessions* of those who were so *Possess'd.* But *G. W.* Quotes a particular Page of the *Sn. how proves he p.* 44*?* this is of the First Edition. (it is p. 298. of the Third *Edit.*) He had hopes that no one wou'd look so much as into any one page which he Quoted, but take all upon his word. For in that very Page, ther is a *Proof*, which *G. W. Conceals* in-

inſtead of *Anſwering*. *G. Fox* in his *Weſtmorland Petition*. p. 5. And in his *Saul's Errand*. p. 7. ſaid that *whoever ſpoke, and not from the Mouth of the Lord*, were *Falſe-Prophets*, *Conjurers* &c. Theſe paſſages had been (with ſeveral others to the ſame purpoſe) Quoted before in the *Sn*. And in p. 44. which *G. W*. Names as having no Proof, theſe are again Referr'd to, and the Inferrence is made, that if all the vile ſtuff which the *Quakers* have Printed be not from the Mouth of the *Lord* then, by *G. Fox*'s ſentence, they are *Conjurers*: and another Inſtance of *G. Fox*'s Senſleſneſs is added In that ſame Place, which was not Quoted before; *viz*. his making it *Heatheniſm* and *Idolatry* to have any *Creature* in *Heaven* or *Earth*, as *Sun*, *Moon*, or *Star*, a *Man*, *Beaſt*, *Fiſh*, *Fowl* or *Tree* Painted upon a *Sign-Poſt*; but only ſomething of *Man's* making, as a *Fork*, a *Saw*, a *Bed-ſtaff*, or the like: Then his Pronouncing, as from the Mouth of *God*, againſt the *ſlit-Peaks behind on the Skirts of Women's waſtcoats*, Mens *Skimming-Diſh-Hats*, and ſuch like *Childiſh* and *Ridiculous* ſtuff: And it is there Urg'd, that if All this was not from the Mouth of the *Lord*, then, *G. Fox* had Pronounc'd himſelf to be a *Conjurer*, and ſo of the other *Quakers*. And if they were *Conjurers*, then thoſe Monſtrous *Quakings* and *Shakings* which *Poſſeſs'd* them were from the *Devil*, and no *Divine Inſpiration*, as they Pretended. And *G. W*. anſwers not a word to any thing of this, but asks ſtill what Proof is ther in p. 44. when this very *Proof* is in p. 44. And I Deſire him now to Anſwer it. Was all that ſtuff which is there Quoted of *G. Fox*'s from *The Mouth of*

the Lord? if *G. W.* will say *Yea*, I suppose I shall need no further Proof of his *Madness*, as well as of *G. Fox*'s. If he says *Nay*, then I must ask him whether *G. Fox* said True, when he wrote, That *whoever spoke and not from the Mouth of the Lord, was a Conjurer*? If not *True*, *George* was a *Lyar*; and if *True*, he was a *Conjurer*: And if a *Conjurer*, his *Quaking* and *Shaking* was the *Possession* of the *Devil*, and did not Proceed from the *word and Power of God*, as *G. W.* wou'd turn it, And asks *How Proves he*? Do *George*, Ask that Question over again, and it will be as Good an Answer to this, as it was to the *Sn.* And you may Quote this *Page* too if you will, as well as p. 44. of the *Sn*, And tell the *Reader* that ther is not a word of the Matter neither *Here* nor *There*.

But *George* is a *Cunning Whipster*, he had a farther Design in this than he was willing shou'd be seen. He put in his *Plea* for their *Quaking*, as *Proceeding from the word and Power of God*, by saying *How Proves he*? i. e. the Contrary. But *George* Knew well enough that this *Plea* wou'd never Hold, therfore he wou'd not assert it *Positively*, only by an *Innuendo*. And then in the same p. 6. N. 7. he puts in another Excuse (which he will as little stand by) as if this *Quaking* was only *Fits* of *Convulsion*, for thus says he, *Unless some have been taken therewith* (i. e. with this Quaking) *in some Convulsion Fits, which are Common to some Persons among Divers sorts of People*.

As

As to this, I desire *George* to Consider, That this *Plea* Destroys the Former. For if their *Quaking* be only *Fits* of *Convulsion*, then is it no mark of the Extraordinary *Workings* of the *Spirit* in the *Quakers*, as they have Boasted; and wrote in Defence of it; nay and call'd it an *Holy Duty* (*Sn.* p. 298.) and compar'd it to the *Quaking* of *Moses* and the *Prophets*. It will be very *Profane* to put all this upon *Fits* of *Convulsion*. But it will not do, in the Case of the *Quakers*. For it is very obvious, that these *Quakings* of the *Quakers* did not proceed from any *Natural* Cause.

1. These *Quakings* Possest them only, or most Generally, at their *Meetings*: And then wou'd Seize *Many* of them together.

2. They came *Suddainly*, and left them *Entirely* when they went away; And had not such *Symptoms*, or left such *Marks* behind them as *Natural* Diseases.

3. They were not Remov'd by *Phisick* or any *Natural* Means.

4. They who had them Pretended to *Visions*, even of *Spirits* Dancing about them, *Speaking* to them, and Directing them to do many Extravagant things, to follow *Flys*, Burn their *Leggs* in the *Fire*, and some to *Kill* themselves, as in the Relations which *Gilpin*, *Tordervy*, and others have given of themselves. And were told by these *Spirits*, that these *Quakings* were the *workings* of *God's Spirit* in them: And therefore bidden to *Rejoyce* in them: And when they came ont of these *Fits*, they Expres'd the *Great Joys* they had in them, tho' mix'd

mix'd with Intolerable *Pains*. And therefore many Long'd for them.

5. They Exceeded any *Convulsion* or *Natural* Diſeaſe. See the account in the *Sn.* p. 301. Add to this another Inſtance given in the *Further Diſcovery* before Quoted, wrote by Five Miniſters. p. 91. of a *Quaker woman* who came to Diſturb one of their Congregations at *Kellet* in *Lancaſhire*, *ſhe fell into a Trance, her Belly puffed up, her ſides Extended, her Back-bone thruſt out, her whole Body as a Bladder when it is in Blowing* &c. This is atteſted under the hand of Mr. *Moore* Miniſter at *Kellet*. But Inſtances are Endleſs. See the General Account of it in a Book Printed at that time. 1653. call'd *A brief Relation of the Irreligion of the Northern Quakers*. Wrote by *Francis Higgiſon* p. 15. "Thoſe "in their Aſſemblies that are taken with theſe "Fits, fall ſuddenly down as it were in a Swoon, "as tho' they were ſurpris'd with an Epilepſis "or Apoplexy, and ly Groveling on the Earth, "and ſtrugling as it were for Life; and ſome- "times more Quietly, as tho' they were Depar- "ting. While the Agony of their Fits is upon "them their Lips Quiver, their Fleſh and "Joints Tremble, their Bellies ſwell as tho' "Blown with Wind, they Foam at the Mouth, "and ſometimes Purge as if they had taken "Phiſick. In this Fit they continue ſometimes an "Hour or two, ſometimes Longer before they "come to themſelves again; And when it "leaves them, they Roar out Horribly with a "Voice Greater than the Voice of a Man; "The Noiſe, thoſe ſay that have heard it, is

a

" a very Horrid Fearfull Noiſe, and Greater " ſometimes than any Bull can make.

" The Speaker, when any of them falls in " this Fit, will ſay to the reſt (that are ſome- " times Aſtoniſht at this ſight, eſpecially if " they be Incipients) let them alone, trouble " them not, the Spirit is now ſtrugling with " the Fleſh, if the Spirit overcome, they will " Quickly come out of it again, though it " be ſorrow now, it will be Joy in the " Morning *&c.* And when they have ſaid a " few words to this Effect, they go on with " their Speaking.

" Sometimes they carry thoſe wretched Pa- " tients to Beds, when they are near them, " and let them Ly on them, till their Fit be " over.

" Theſe Quakings they Maintain *Saul's Errand.* " p. 5. and in their Books and Papers call " them the Marvelous works of the Lord, " Battels of Shaking and Trembling before the " Preſence of the Lord: and call them that " ſpeak againſt them *Iſhmaelites*, that ſcoff at " the works of the Lord —— They ſay alſo, " thoſe that ſpeak againſt this Quaking ſhew " themſelves to be Blaſphemers; and that it " is Preſumption and Blaſphemy againſt the " Holy Ghoſt to ſpeak againſt it. *Thus that* " *Account.*

Take another two Years after this. Wrote by Mr. *Edmund Skipp* then *Miniſter* of *Bodenham* in *Hereford-ſhire*, but who (as himſelf tells us) had been before ſeduc'd by the fair Pretences of the *Quakers*, and was one of them; But, by the Great Mercy of God, having Diſcover'd

their

their Groſs Deceits, he Return'd from them; and then Gave notice of them to the World in a Book, printed 1655. which he Intituled *The Worlds wonder, or The* Quakers *Blazing-Star* &c. there p. 22. he tells of theſe *Myſterious Deceits* of *Anti-Chriſt*.

"Which I gather *(ſays he)* from thoſe "ſtrange and unheard of Paſſions and Agonies, "thoſe Great Burthens and Exercitations of "Body, in ſo much that they are ſometimes "in Trances and Soundings; and if they are "not brought into ſuch a ſtate of Deadneſs "as it were, yet they ſuffer moſt Extreme "Tortures of Body, that hath been Viſible to "me and ſeveral others many times, nay, "ſo much Extremity that it maketh them "Roar out for very Bitterneſs; And I do "clearly Judge that if the Lord did not Li-"mit the Devil in their behalf, as he did for "*Job*, ſaying, Thou ſhalt not touch his Life, "it wou'd be Impoſſible for their Concaves to "hold their Inwards, in thoſe Violent Motions; "for they are made under thoſe Agonies to "Tremble and Quake, as though their Fleſh "muſt part from their Bones and Ligatures, "like unto Men in the ſtrongeſt Fits of an "Ague that ever you ſaw, as tho' they had "ſeen *Belſhazzar*'s Viſion. *Dan.* 10. that made "his knees ſmite one againſt another. In thoſe "ſtrange Paſſions they are Exerciſed with ſo "much Heat (I know not of what ſort) that "it maketh them cry out for Drink, and ma-"keth them Sweat like men in moſt violent "Feavers. Now they call theſe Agonies the "*Fiery-Trial*. and ſay it is the Power of the Holy

" Holy Ghoſt burning up and Deſtroying their
" Corruptions, and Purifying them like Gold
" that is tried ſeven times in the Fire. And
" that which is very ſtrange, when they are
" thus in the midſt of theſe Extreme Shakings,
" Quakings, Trials, Roarings and Perplexities,
" that one wou'd think ther cou'd be no more
" Torment upon the Damn'd Spirits than is
" upon them at the Preſent, yet many times,
" when they begin to come to their Speech
" (for it falleth out often that they are not
" able to ſpeak for a long time) they will ſpeak
" how much Joy and Pleaſure they have mix'd
" with that Torment, in ſuch an Inſeperable
" Manner, as they themſelves Expreſs, as Heat
" and Fire mix'd together, that they cou'd wiſh
" to be in it for Ever and Ever. This they
" call Drinking of the Cup, or the Undergo-
" ing the Curſe and wrath of God as *Chriſt*
" did, for here they ſpeak (to my Under-
" ſtanding moſt Blaſphemouſly) and ſay, they
" muſt be brought to ſuffer as Chriſt did, and
" to Undergo as Great a ſenſe of Wrath as
" He did, when he Cried out, *My God, My*
" *God, why haſt thou forſaken me?* In a word,
" as far as ever I cou'd Underſtand their Ap-
" prehenſions by their Expreſſions in this laſt
" particular, I did Judge this to be their De-
" luſion, that they muſt ſuffer Eternal Burnings,
" bearing the full weight of Divine Juſtice
" and wrath, as fully as though ther never had
" been any *Chriſt* Crucifi'd, or acceptation of His
" Sacrifice, untill, as they ſay, ther ſhou'd be
" no more left in them, but the Pure ſeed of
" God, in its own Perfect Likeneſs ——

" And

" And they say that Condition or state which " is call'd in Scripture *Hell* or *Everlasting Tor-* " *ment*——is but a Dispensation which shall End " at such a time, as that Burning and Tor- " ment of the Soul and Conscience shall " have Refin'd it, and brought it into its for- " mer Purity and Likeness of God.

Thus far I have transcrib'd out of this Author, not only as to this of their *Quaking*, but because he do's withal open to us, the very Heart and Bottom of the *Quaker Heresie*. viz. That the *Meritorious Cause* of our *Justification* is not the *Sufferings* of *Christ* in His *Body* upon the *Cross*; but that the same sufferings must be wrought over again in us, that we must Bear our own Sins, in our own Bodies, and must be Healed by our own Stripes; which likewise they call the Sufferings of *Christ* or the *Light* within them. And that what he suffers thus within every man, is the only *Meritorious* Cause of his *Justification*, and *Reconciliation* to *God*. That what He suffer'd *Outwardly* upon the *Cross* is nothing to us, but an *Example*, a *History*, or *Facile Representation* of the *Greater Mystery* of what He *Suffers* and *Acts* within us: Wherein only the *Atonement* and *Satisfaction* for *Sin* is Perform'd. And this they suppos'd to be done in these Monstrous *Possessions* of *Quaking*, &c. And therefore were greatly Desirous of them, as thinking their state not secure till they had gone thro' one of these *Fits* at least. As Mr. *Skipp* tells of himself, while he was a *Quaker*. p. 25. *I thought it was my unhappiness* (says he) *that I was not, and it was great Cause of trouble*

and

and unſpeakable ſorrow to me, and that which caus'd me to complain bitterly time after time, but they wou'd tell me that I muſt wait for it, and they ſaid that they con'd Believe for me, and they were Confident I ſhou'd be a very Glorious Piece, &c. Here their *Spirit* of *Diſcerning* fail'd them! But that which makes the long Quotation I have taken out of Mr. *Skipp* the more Valuable, is, becauſe *G. Fox* has wrote an Anſwer to it in his *Great Myſtery*, where p. 314. he, after his uſual faſhion, *Epitomizes* and *Falſifies* Mr. *Skipp's* words above Quoted, thus, *It is Blaſphemy to ſay we muſt fill up the ſufferings of Chriſt.* Ther are no ſuch words in Mr. *Skipp*, not ſo put together; but he referrs to that Part above Quoted, where Mr. *Skipp* calls it *Blaſphemy* to ſay that they muſt ſuffer as *Chriſt* did, and are ſav'd by *Their own* ſufferings, and not by *Chriſts.* In which *G. F.* oppoſes Mr. *Skipp*, and ſays, in Anſwer, *Thou haſt not Drunk the Cup of the Wrath and Judgment of the Almighty, and that you muſt Drink before you come to know the ſeed of God come from under all the Power of Wickedneſs in thee—And Chriſt who bore the Sin of the whole world, felt it, and was under it, and was offered, and over it all, and makes his Enemies his Foot-ſtool.* This is all his Anſwer. And ſhews what he means, by conſidering what it is which he oppoſes; for without ſeeing the Books which he Pretends to Anſwer (of which few are now Extant) ther is no Underſtanding, by him, either what they ſaid, for he ſeldom Quotes them True, or what himſelf ſays, who cou'd write neither *Senſe* nor *Engliſh.* But here you ſee he

Denies

Denies nothing of Mr. *Skipp*'s Charge against the *Quakers*, but rather *Justify's* and *Defends* it, in other words, that we must suffer as *Christ* did, till the *Seed of God come from under the Power of Wickedness*, which are almost Mr. *Skipp*'s own words. And *Fox* do's not Deny, that they Place the *Meritorious* Cause of ther *Justification* in those *Sufferings* within *themselves*, and not in the *outward* Sufferings of *Christ*: And that when these *Inward Sufferings* in their *Consciences* are over, and the *Seed* Purged, then that ther is an End of *Hell*, that these *Sufferings* of the *Seed* in them, is the only *Hell*, this *Fox* do's not *Deny*, tho positively Charg'd upon them: Which is a Plain *Confessing*; The Least one can do is to *Deny* (as *G. W.* here, in this *Answer* of his) But when we Pretend to *Answer*, and dare not so much as Plead *Not Guilty*, it is a full and total yielding to the *Charge*. The truth is, the *Light within* is All things to the *Quakers* its *Shining* (as they *think* they are *sure*) within them, they call *Heaven*, its being *obscur'd*, that is *Hell*; And they Believe no other *Heaven* or *Hell*, or *God*, or *Christ* but their *Light within*. And when they are *Possest* with their *Quaking* Fits, they call it the *Fighting* of their *Light within* against their *Darkness within*; which *G. W.* wou'd turn off here upon *Convulsion* Fits. For which I leave him to be Chastis'd by those *Quakers* who have wrote *Apologies* for their *Quaking*, as being the Effects of a *Divine Inspiration*: And those who were much troubl'd, because that Extraordinary *Quaking* had now, in a Great measure, left them, as if thereby they had Lost that Measure of the *Spirit* which

their

their *Fathers* Poſſeſt, or which *Poſſeſt* their *Fathers*. To Comfort whom *Pat. Levingſton* wrote a Book call'd *Plain and down right Dealing*, wherein he told them that their firſt years were *Purging* years; but that when *Phiſick* had *Purg'd* ſufficiently, then the *Patient* was more *Still* and *Quiet* (See the *Sn.* p. 295.) yes, *George*, and after *Convulſion-fits* too when they are over! But, *George*, few *Deſire* fits of *Convulſion* or any *Natural* Diſeaſe, and *Long* for them, as the *Quakers* for their *Poſſeſſions*: None Expreſs *Extaſies* of Joy in *Natural Diſeaſes*, as we have heard of this *Quaker Sickneſs*.

And all this cou'd not be *Counterfited*: for None can *Counterfit* ſuch violent *Convulſions* and *Diſtortions* as Exceed the Power of *Nature*. In the Next Place *Young Children* among the *Quakers* were often ſeiz'd with theſe *Quaking* Fits, and theſe cou'd not *Counterfit*. And many Earneſtly Deſir'd them, but cou'd not have them when they wou'd.

And ſince they are neither *Natural* nor *Counterfit*, they muſt be a *Prater Natural* either *Divine* or *Diabolical Poſſeſſion*: And which of the two it is, ther are ſome Rules whereby to Gueſs, which are Mention'd in the *Sn.* Sect. xxi. which *G. W.* wou'd do well to Conſider, and not Shuffle them off as he do's in this *Anſwer*.

But he gives up the Cauſe, by Aſſigning ſuch Contradictory Reaſons: for, in the ſame breath, within the Compaſs of one *Page* he makes three *ſuppoſes* for theſe *Quakings*. Firſt, *The word and Power of God*. Second, *Convulſion-Fits*. Third, *Exorciſm*, or the *Caſting out* of *ſome Evil Spirit*. If he had ſaid the *Entrance* of the *Evil Spirit*,

and its taking of *Possession*, he had come nearer the Mark. But however, Why do's he make so many Guesses at the Causes of this *Quaking?* Did he not know whether it was *Convulsion*, or *Inspiration*, or *Exorcism?* or was he Asham'd to tell?

Well, but as to our Present purpose, from whatever Cause these *Quakings* do Proceed, it is allow'd on all hands that the *Possession* is very *Strong*; and carries with it the most visible Effects of *Madness*. And as the Old *Proverb* says, *Once Mad, and Ever the worse*, so they who have been once *Possess'd* with these *Quaking Fits*, seldom Ever after recover the state they were in before, but have *Raz'd Looks*, and something *Frightful* about them.

But it is not all the *Quakers* whom *God* has Deliver'd so far into the Power of the *Devil:* And others have been *Possess'd* as well as the *Quakers:* But this was more Peculiar to the *Quakers* than to any others of any sort of People; otherwise they had not got the Name of *Quakers* from thence. And at the time when the *Devil* was most Busie, and these *Quakings* were most *Violent*, and most *Frequent*, about the year 1653, *Quakerism* was then but very young, only *three* years old; and the *Quakers* did not then bear Proportion of *One* to a *Thousand* (speaking within Compass) to the Rest of *England*: so that we have had a *Thousand* of these sort of *Mad-Men* among the *Quakers* for *One* any where else. And if we Reckon those *Mad*, who Defend the *Madness* of others, then very Few of the *Quakers* will be left out of this *Classis* of *Mad-Men*. But I wou'd Desire them

hem, in their *Lucid Intervals*, to Consider that *God* was in the *small still voice*, not in the Furious *Wind*, *Earth-Quake*, or *Fire*. It was the *Evil-Spirits* who *Tore* those that they *Possess'd*, and put them into *Convulsions*, *Foaming*, *wallowing*, *Roaring*— It is said of those who heard the *Apostles*, that some *Smote their Breasts* and *Repented*, others search'd the *Scriptures* dayly, to find whether these things, which they Preach'd, were so. But can the *Quakers* give one Single Instance of any that was ever Converted to *Christianity*, at this *Frightful Hideous* Rate! Do not such *Violent* Transports look like the *Spirit* of *Furie* and *Madness*, more than of *Meekness*, *Love*, *Humility*, or any of the *Christian* Graces! And then if we look into the wicked *Errors* and *Heresies* which were Taught by this *Quaker Spirit*, it makes it a full Demonstration what sort of *Spirit* it was; and whence that *Convulsive Birth* of *Quakerism* did proceed: And that their *Madness* was not Caused by any *Ordinary* or *Natural* Distemper of *Brain*; but (which is much more *Lamentable* and *Dismal*) by the *Possession* of *Evil Spirits*. 1 *King.* xix.

G. W's. putting this off with *Convulsion-Fits*, may be Compar'd to that of *Mahomet's Falling-Sickness*; who pretended that at those times the Angel *Gabriel* came with *Revelations* to him. But if *Mahomet's Convulsions* came from his *Inspiration*, his case and the *Quakers* are as near of Kin as their *Doctrin*: For *Mahomet* Pretended to Reverence the *Scriptures* both of the *Old* and *New-Testament*; only his *Light within* Guided him to *Mis-understand* them as to the *Trinity* and *Incarnation*: And his *Alcoran*

is nearer the *Quaker* and *Socinian* Comment upon the *Text*, than any other can be found in *Christendom*.

It has been obſerv'd that the Beginnings of ſeveral *Hereſies* and *Sects* have been Attended with theſe ſort of *Violent* and *Preternatural Tranſports*, as in *John* of *Leyden*, *Knipperdolling*, and ſome later *Enthuſiaſts* among our ſelves, beſides the *Quakers*. Such Puniſhments did in the *Primitive* Church often follow the ſentence of *Excommunication* upon Notorious offenders. And God has, in our Later times, which have learn'd to Diſpiſe thoſe *Spiritual Cenſures*, Inflicted the like upon thoſe who have *Deliver'd themſelves* unto *Satan*, by *Excommunicating* themſelves, in Forſaking the *Church*, and and making *Schiſms* againſt Her. Of theſe ſome notice may, perhaps, be taken hereafter. But this Inſtance of the *Quakers* is as Notorious as any, of the Power given to the *Devil* over *Hereſy-Archs*. And I will not now take any others under conſideration, my preſent buſineſs being only with the *Quakers*.

In their Silent-Meetings.

6. Ther is a *Sixth* Inſtance of *Madneſs*, which ſeems a Branch of Infection from the former; or rather a Leſſer Degree of *Poſſeſſion*, or of a more *Sullen* tho' leſs *Furious Spirit* than the other. Some are Poſſeſs'd with a *Dumb Devil*, who hang down their Heads, and will not *Speak* or *Anſwer* one word, ſay to them what you will. I have ſeen ſome of theſe in *Bedlam*. And theſe Generally love to be *Alone*, and Indulge their *Melancholy*. But if you ſhou'd ſee a company of theſe appoint *Meetings* together, not to *Converſe*, but on purpoſe to be

All

All *Silent*: Wou'd you not think their *Madness* had Exceeded the Common Bounds! Yet this might pass only for a *Mad Freak*. But suppose, that they made a *Case of Conscience* of this, and urg'd the *Obligation* of it from *Ezechiel's* sitting *Silent* some time by the *Captives* at *Babylon*; and the like of *Job's* Friends, from Consideration of the *Greatness* of his *Grief*: And farther shou'd find out *Spiritual Improvement* in this *Silent Converse*, by the *Spirits* flying from one to another, especially if they came to the *Quaker-Gryp* (like that of the *Masons*) when they *Shake hands*, this moves their *Spirits* much, and they *Communicate* by the *Eyes*, and by the *Ears* (for tho they do not *Speak*, they *Grunt* and *Sigh* hard, and sometimes *Whisper* or so) by the *Pulse*, by the *Pores*, by *Sympathy* in every Part! Now all this is the Case of the *Quaker Silent-Meetings*, which some of them love better (for they are more *Loving*) than their *Speaking* ones. And the Arguments above mention'd have been made use of in Defence of them. These *Meetings* shou'd be in a *Dark* Room, which together with their *Silence*, might Contribute to their Cure. For what business they have there, needs no *Outward Light*, more than any *Words* to be made on't; especially if their *Quaking-Fits* happen'd at the same time; for such are *Monstrous Sights*, and best past over in *Silence*.

7. Ther is Another Range of *Quakers*, whom I suppose *G. W.* will give me one and All into my *Catalogue* of *Mad-Men*, that is, those call'd *Case's Crew* or the *New-Quakers* in *America* (of whom a short Account is Given in the *In the New Quakers of America.*

Sm. p. 75. to 79.) who throw *Duſt* in the *Eyes* and *Mouths* of the *Old Quakers*, giving them *Serpents food.* &c. Theſe have Reſtor'd the *Primitive Quakeriſm*, with ſome Improvements, they bring *Fidles* into their *Meetings*, and *Dance, Friſk, Vault* there with wondrous *Activity.* They turn off their *Wives*, becauſe the *Children of the Reſurrection neither Marry nor are given in Marriage:* And declare *Marriage* to be of the *Devil*, becauſe the *Children of this world, Marry*: therefore they live in *Common*, and thro' off *Ordinances*, of which *Marriage* is but one. And ſome of them keep up the *Primitive order* of going *Naked*; as *Mary Roſs* who after her Appearing in that *No-Dreſs* in *Publick*, became *Publick* her ſelf, and the *Rulers* of the *World* took offence at her *Gifts*, *Impriſon'd* and *Puniſh'd* her *outward Man*, or *Woman.* It was the ſame *Spirit* or *Fleſh* that mov'd our *England-Quakers*, to the ſame Exceſs: And if they had been *Scourg'd* for ſuch *Beaſtly Immodeſty's*, as ſhe was, it might have Cur'd their *Itch.* If that was not the *Diſeaſe*, it cou'd be nothing *Short* of *Madneſs*: which theſe *American Quakers* took from the Example of the *European Quakers*, who led the *Naked-Dance* as before is ſhewn.

Vindicating of Mad men.

8. I will now Cloſe up this Liſt of *Mad-Men*, with thoſe who do Vindicat All or Any of the *Madneſſes* before mention'd: ſince ther cannot be a Greater ſign of a *Mad-Man* than to think *Mad-Men* to be *Sober.* But to miſtake Rank *Madneſs* for *Inſpiration*, and *Propheſie*, and the Miraculous *Gifts* of the *Holy Ghoſt*, is as High a Pitch of *Madneſs* as can be Nam'd. And this will Include all thoſe *Quakers*

kers who do not think the Reſt to be *Mad*, who have Run into or Defended any of the *Mad Freaks* before Mention'd. Particularly All who will not think *George Whitehead* to be *Mad*, and ſome others I will not Name.

If it be ſaid, That many of theſe men, whom I have Charg'd with *Madneſs* (in their ſeveral Degrees) do, in *Common Converſation*, and in their *Worldly buſineſs*, talk like other Men, and ſhew no ſigns of *Madneſs*. I will Grant it. But ſo you will find it with many *Mad-Men*, till you come to hit upon the *Point* which Diſturbs them. Every *Mad-Man* is not *Mad* in *Every* thing. A Man may be *Mad*, *Secundum Quid*.

Ther is a Remarkable ſtory of a Great *Don* in *Spain*, who took a *Fancie* that he was The *Holy Ghoſt*: And therefore was ſhut up as a *Mad-Man*. But taking occaſion one day to Diſcourſe upon the *Politicks* with one of the King's Council, who came to ſee him, he Argu'd a Knotty Point which had Puzl'd the King and Council, with ſo Great Accurateneſs, that this *Councellor* Venting it next day at the *Council* receiv'd General Approbation: Upon which he took occaſion to Interceed with the King for the Liberty of his Friend, owning that what he had ſaid, was all borrow'd from him: and therefore did Conclude that it muſt be the Malice of ſome of his Enemies, which had *Miſ-Repreſented* him, as a *Mad-Man*. The King bad his Friend Return to him again, and if he did not own that he was the *Holy Ghoſt*, he ſhou'd have his Liberty. But he ſtuck to his Point, and Remain'd a *Mad-Man*, notwithſtanding of all his *Politick* Qualifications.

And now, upon the whole Matter, I Refer it to all the World whether ther can be Produc'd such a *Catalogue* of *Mad-Men*, in so many several Instances, as I have here shewn of the *Quakers*, among such a Number of any sort or Discrimination of Men upon the face of the Earth? *G. W.* has Extorted this from me. And one wou'd think that this were sufficient to Excuse me from Answering any more of his Book. But however I will Proceed to Examin those *Mistakes* and *Abuses* which he Alledges in the *Sn.* for wrong may be done, even to a *Mad-man*; and ther is an old saying which *G. W.* has us'd upon occasion, *Give the Devil his Due.*

The Abuses and Mistakes which G. W. Alleges in the Snake.

VII. The *Catalogue* of these *Abuses* begins at p. 13. of his Book; And he begins at p. 93. of the *Sn.* it seems he found None in all that went before this. And his *Curse* of *Confusion* upon *G. Keith*, before mention'd is in p. xi. But ther was no *Abuse* or *Mistake* in this, therefore he lets that Pass, without any Notice.

As to the Necessity of Preaching.

I. The first he Instances is in p. 93, 94. (it is Sect. xxiii. N. iv. p. 328, 329. 3*d. Edit.*) where, from the *Quaker-Principle* of Reducing all to the *Light within*, and making *that* sufficient, *without anything else*, it is urg'd as *In-consequential* to this, that the *Quakers* shou'd *Preach* outwardly &c. To which *G. W.* Answers, That this is a Condemning of the *Apostles*, and of the *Church of England*, who *Preach* outwardly, and yet do own the *Inward Anointing*, or the *Light within*, as well as the *Quakers*.

Ans.

Anſ. But not as do the *Quakers*. That is, to ſet it above the *Scriptures* (as has been ſpoke to) and to make it *Sufficient* to *Salvation* without *any thing elſe*, as *G. W.* here owns again p. 28. i. e. without any Neceſſity of an *outward Chriſt*, or *Scriptures*, or *any thing elſe*. And according to this ſenſe of the *Anointing* or *Light within*, it is altogether Impertinent to have any outward either *Preaching* or *Ordinances*; for that muſt be *Unneceſſary* that is Added to what is *Sufficient* without it.

But neither the *Apoſtles* nor the *Church of England* having ever had any ſuch notion of the *Light within*, but that it needed *Helps*; therefore their *Preaching* was moſt *Rational*. And that of the *Quakers* is *Irrational*, and *Contradictory* to their own *Principles*.

II. To what is ſaid of the Compariſon betwixt *Fox* and *Muggleton* in the *Sn.* he ſays. p. 14, 15. That *it is a Groſs Calumny againſt* G. F. *whoſe Divine Inſpiration and ſound Teſtimony, given him of God, was Evident againſt* Muggleton's *Dark Spirit, Preſumptuous and Blaſphemious* (thus the *Quakers* pronounce Blaſphemous) *Doctrin.* And this is every word he ſays to the Matter. This is a Pretty Eaſie way of Anſwering! If you will not take his own word, ther is not a word like an *Anſwer* in his Book. He ſhou'd have Deny'd the whole *Sn.* at once: And ſav'd himſelf and me this trouble. *The Compariſon of Fox and Muggleton, with G. W's. Malicious Innuendo, as to the Act of Toleration.*

But p. 15. he wou'd charge the Reflection that is made upon the *Toleration* 1650, wherein *Fox* and *Muggleton* appear'd, as if intended againſt the Preſent *Toleration*, and ſo to bring the *Author* under the *Laſh* of the *Government*.

It

It is not worth any *Answer*, I only mention it to shew the *Good Nature* of the *Man*; who in the same Page cries out upon *Persecution* for *Conscience* Sake.

As to the Order of the Quakers against carrying Guns in their Ships.

III. His next Skip is to p. 104. where he finds a Great *Mistake*; The *Author* was there shewing that since 1660 the *Quakers* have *Decry'd* the use of the *Carnal weapon*, and as a Proof of it (which they do not Deny) he said that by *Order* of their *Yearly Meeting* 1693 they were Commanded that none of them shou'd carry *Guns* in their *Ships*. *This is Untrue* (says *G. W.* p. 15.) *we know no such Commands — only a tender Caution to such that have acted contrary.* Here are two Grievous *Mistakes!* First: not a *Command*, but a *Tender Caution*. i. e. their *Command* was worded in that *Form*. See *Sn.* p. 271. 272. Secondly, not a Command for the *Future*, only a *Caution* or *Reproof* to those who had transgress'd *before*. And do's not this Imply a *Command* (Oh! I beg your Pardon) a *Caution* for the *Future*? And do's not this shew the *Quakers* pretended *Principle*, as much as in the words cited in the *Snake*? And were they Cited to any other End than to shew that *Principle*? I have not seen that *Yearly Epistle*, only took an Account of it from those that had *Seen* and *Read it*; And I find they have given me a True Account, tho' it were not *Syllabical*, as *G. W.* Objects: and none but he wou'd have made such an Objection, to no Purpose in the world but for *Objection* sake. This shews what little Room was left him in the *Sn.* for *Objections*, when he makes such work with this; and sets down Part of that *Yearly Epistle*, but not the whole, nor that Part which

which Relates to the *Guns*, that we may ſee how it is worded. But he has Confeſt enough.

IV. He finds no more fault to p. 115. of the *Sn.* (it is p. 214. of the Third Edit.) which he Excepts againſt p. 16. 17. In that part of the *Sn.* it was ſhewn of what pernicious Conſequence it was to *Government* for the *Quakers* to aſſume (as they do) a *Prophetical* Commiſſion, *Immediately* from *God*, as the *Prophets* of old had: That this wou'd Inferr a Power for *Depoſing* of *Kings*, and Alteration of Government, as ſome of the old *Prophets* did, by Command from *God.* That beſides the *Quakers* had, by a Solemn *Declaration*, aſſerted their *Right* to Poſſeſs the whole *Earth*, and to *Fight* for it, with the *Carnal Sword.* And the words of their ſaid *Declaration* are there ſet down, which was Penn'd by that Renown'd *Quaker*, *Edward Burrough*, and Subſcrib'd by *Fifteen* of the *Principal Leaders* among the *Quakers* in the Name of All the Reſt. *As to their Principles being Dangerous to Government.*

Now *G. W.* do's not deny one word of all this. What then? How do's he Anſwer it? what is the *Miſtake*, *Abuſe*, or *Calumny* which he charges upon this Paſſage? He ſays, *Theſe are very Bitter, Invidious and Calumnious Suggeſtions, and Cruel Jealouſies of a High Nature, as if this poor Libeller eagerly thirſted after our Blood.* That *Libeller* (as you call him) I dare ſay had no Deſign upon your *Blood*, or the *Blood* of any body. But if you Preach up *Bloody* and *Treaſonable* Doctrin, muſt no Man Detect this, without a Deſign upon your *Blood*! You Proclame *Blood* to the Ends of the Earth, eſpe-

especially against the *Priests* of all *Professions*. *Oh! Give the* Priests **Blood** *to Drink, for they are worthy* —— *Slay* Balaam, *vex the* Midianites, *Blot out the Remembrance of* Amaleck from *under Heaven*, that is, the *Clergy* and the *Lawyers* &c. as the *Quakers* themselves Explain it (See *Sn.* p. 230. *&c.*) yet this must not be told you, but you Cry out, Here is a Design upon our *Blood!* But you Answer not a word of the *Charge*. Are any of your *Authors* falsly *Quoted*? Have they not said all these things? Will you then *Disown* these *Authors*, at least, as to these *Bloody* and *Desperate* Tenets? No. This cannot be done. For then their *Infallibility* will Crack: And your whole *Foundation* Sink. Then will it appear that the *Spirit* by which they have been Led, was not the *Spirit* of *Truth*, but of *Murder*, *Treason*, and the Vilest *Errors*.

The Best *Excuse* that can be made for them, in this Case, is that which I have before Instanc'd *viz. Madness*. For if they are in Good Earnest, in all these *Bloody* Designs which they have Express'd, Considering their *Power* and *Number* now amongst Us, they are Dangerous indeed! And Every *Government* will be oblig'd to take a Care of them.

And that in some other Manner than as *John Parret*, *Charles Baly*, and *Jane Stoaks* were Serv'd, who were so kindly dealt with at *Rome* to be sent to a *Mad-House*, and *Phisick* prescrib'd for them.

The Matters thus Suggested (Says *G. W.* p. 17.) *are so Gross, that we need say little to them.* How! Say but *Little* to them! If they are so *Gross*, you need say the *More* to them. But what if they

they are *True*, as well as *Gross*? And you offer not to Disprove one *Tittle* of the *Truth* of them. And the more *Gross*, one wou'd think you shou'd be the more Concern'd to *Disprove* them. And if the least of the *Proofs* which are brought against you, had been *False*, or any way *Exceptionable*, no doubt, we shou'd have heard of it (as from *Rich. Scoryer*, about a small *Mistake* alledg'd as to his *School*) *George*, you shou'd either have said nothing of this Matter, or have said more to it. But the *Nation* is oblig'd to you for this *Discovery*.

You Repeat this Charge again. p. 18. where you Quote the *Sn.* p. 133. saying, *Their Principles Destructive to all Government*, &c. And you answer. *This is a General, very Gross* &c. How a *General?* was ther only a *General* Charge given against you; and no *Proof*, no *Particulars* at all Mention'd? Yes, *George*, ther are abundance of *Quotations*, and *Particulars* which are Insisted upon, and Prov'd at large. And *Thou* do'st not *Answer* to any one of them, *Thou* Dar'st not Deny one of them: yet here *Thou* woud'st Impose it upon the Reader, as if nothing but a *General* Charge had been Exhibited against you. This is Thy *Sincerity* and *Quakers Plainness*.

V. From this place to p. 24. he spends a- *Their Opposition of Tythes.*
gainst what is said in behalf of *Tythes*. And p. 19. Quotes the *Sn.* saying that the *Pope* was the first Author of the *Sacrilegious Impropriations*; which is more largely Insisted upon in the *Sn.* yet he Charges the *Author* as a *Popish Agent*; and in his *Contents* calls this a *Popish Plea* for *Tythes*. But all the Reason he gives is, that some *Papists* were for the *Divine Right* of *Tythes*.

Tythes. Then he names some of the *Protestants* which were not of this opinion. And this is all (Poor Man) that he knows of the Matter. He Answers none of the *Arguments* which are there brought for *Tythes*; nor do's he bring any *Arguments* against them. That is none of his Method!

But as to *Fr. Bugg*'s Impeachment against them for *opposing* and *Annulling* the *Laws* of the Land which enjoyn *Tythes*, he fairly Pleads *Guilty*, in Expres Terms, while he thought he was *Acquiting* the *Quakers* of that *Charge:* And he Re-Asserts their *Seditious Principle.* p. 18. against *The Secular Powers Imposing them*, Tythes *being Abolisht* (says he) *by Christ's Law.* Which was all that *Bugg* Charg'd against them, as making our *Laws* to be *Anti-Christian.*

Upon this Head, I wou'd Recommend to their serious Consideration, a Principle they set down, in a Famous *Martyrologie* of theirs, call'd, *The West Answering to the North.* An. 1657. wrote by G. *Fox*, and several others of their *Chiefs*; suffering then some *Chastisements*, for their *Blasphemie*, &c. Contrary (as they thought) to the then *Laws*; by the *Arbitrary Orders* of some *Inferior Magistrates.* There p. 80. they say, That for *Any Party of Men, under a Government, to Make Laws, being not Lawfully Authorized so to do, for the Binding of others; and thereunto to require obedience, is the setting up of Themselves above the Law, and Treading it under their Feet; And rendring of them whom they do so Bind, their Slaves and Vassals; And so is Treason.*

Now

Now in the *Sn. Sect.* xix. Ther is mention'd a Declaration *Sign'd* by above *Seven Thousand* of the *Quakers*, *Abolishing* all the *Laws*, and *Damning* the *Law-Makers*, who Enact *Tythes*, the *Payers* of them, the *Receivers*, or any who but *Countenance* or *Own* them. This was in the year 1659. At which time the *Quakers* were very Busie with their *Proposals* to oppose the Restoration of the *Church* and the *King*. *Rob. Rich*, a *Quaker* tells Us of two other *Printed Papers* of the *Quakers*, that same year, one subscrib'd by *more than Ten Thousand*, and the other by *More than Fifteen Thousand*. *All presented to the then Parliament*. To whom I am Credibly Inform'd, They offer'd to Raise *Twenty Thousand* Men, against the *Common Enemy*, so they Term'd the *King*, and *Loyal* Party. And they had then so much Favour, That, as the above Author Informs us (And cannot Deceive Us in that) by the *Act of Parliament* bearing Date the 28 *June* 1659 for *Setling the Militia*, the *Quakers* were made *Commissioners*, to Form *Troops* and *Regiments*, to Nominate the *Officers*, and to Assess Money for Buying *Horse*, *Arms*, &c. He Names *Five* by Name, whom he knew, who were of the *Committee* for the *Militia* of *Westminster*, and how many more, he says, he knew not. But that is not the Business now. We have sufficient Testimony of their Firmness to the *King* and *Royal* Interest, at that Time! That which I wou'd Reason with them now upon, is, Their *Annulling* of our *Laws* (as of *Tythes*) *Not being Lawfully Authoriz'd so to do*. Their setting up, *Weekly*, *Monthly*, *Quarterly*, *Yearly Synods*, or *Parliaments*; wherein they Issue *Orders* and *Laws*, to

Hidden things &c. p. 29.

to All the *Quakers*. And *Excommunicate* those who Refuse to be *Obedient*. They Leavy *Money*, by *Benevolence*; which none of them Dare Refuse, under Pain of being *Dis-own'd* (as they Phrase it) which to most of them, (who *Trade* Chiefly with one another) is to be *Broke* and *Undone*. By these *Voluntary Taxes*, per *Force*, they have Fill'd and Maintain a *Treasury*, or *Publick Stock*, to Carry on their Common Cause: Among other things, to enable any Poor *Friend*, to support a *Law-Suite* against the *Priests* for *Tythes*. Of which several Instances can be given. That these *Baals-Priests*, may have no other Choice, but either to Loose the *Tythes* of the *Quakers*, or Pay more for them, than they are worth. Especially the *Poorer* sort of the *Clergy*, who are Easily Tyr'd out at Law: Unless they had such a *Fund* as the *Quakers* have to support them.

Let me Entertain the Reader with one Instance, upon this Head, which happen'd Lately: And has Conduc'd to open the Eyes of some Deluded *Quakers*, particularly of *William Mather*, who writes the Account himself, by his Letters, Dated from *Bedford* 12. *July*. 1698: And tells, That one *Joseph Clark*, a *Quaker Preacher*, being sued for his *Tythe* by the *Priest*, *John Feild*, an *Eminent* London *Quaker Preacher*, and one of the Principal *Directors* of the *Court* of *Second-Days-Meeting*; which is the *Helme* of the whole *Quaker Government*; it is the *Conclave*, which *Prescribes* even to their *General Council*, the *Yearly Meeting* at *London*; and which is more, Commands their *Bank* or *Publick Treasury*; This *John Field* Encourag'd *Joseph Clark* to stand out

out the *Suite* with the *Priest*; and Promis'd to secure his *Goods* from the *Priest*, if it came to the worst. But *Jos.* told *W. Mather* (to keep him Firm to the Cause) That it was *The Lord*, who Moved him, not to Pay his *Tythes* to the *Priest*. However so it fell out (whether thro' Multiplicity of Business in *John*, or want of Due *Solicitation* in *Joseph*, or from whatever Cause) That *John* did not Perform, as *Joseph* Expected; who having waited till the Day before the *Assizes* at *Bedford*; and no *Relief* coming, was Forc'd to surrender: And sent to Agree with the *Priest*. And then told *Will. Mather*, That *The Lord* gave him Freedom to Pay *Tythes*, as well as other *Taxes*. Which, with other things, has much stumbl'd *Mather*, as to their *Infallibilty*, and even *Sincerity*, especially, Their Inscribing every thing they *Do*, or *Think*, to *The Name* of *The Lord God!* And that, both *Backwards* and *Forwards!*

But it is the *Treason*, and not the *Blasphemy* of their Practice herein that I am now upon. Which they have made *Treason* (as before Quoted) in others. And therefore must come under their own Law, or Confess themselves to be *Lyars* and *Deceivers*.

If they say, That their *Testimonies* against *Tythes* &c. are not *Laws* or *Commands*, only *Advices* and *Recommendations*, That is sufficiently Answer'd in the *Sn.* Sect. xix. where it is shewn, That they made it no less than *Rebellion* for any *Quaker* to Pay *Tythe*, upon any Account. And in their *Rabshakeh*, against Mr. *Crisp.* An. 1695. p. 90. They call his *Marrying* by a *Priest*, and Paying of *Tythes*, Transgressions; and such as

Cut him off from the Unity of the Faithful. Now, where ther is no *Law*, ther is no *Transgression.* And it is no Mean *Transgression* that will *Cut a Man off from the Unity of the Faithful.* That must be some *Dreadful* Damning *Sin!* And such they make our *Laws.* And Require *Obedience* (in opposition to Them) to their own *Laws*; and thus *Set Themselves above the Laws, and Tread them under their Feet; And render those whom they do so Bind, their Slaves and Vassals: And so* (by their own Sentence) are Guilty of *Treason.*

N. B. The above Mention'd *John Field* is he who wrote the *Letter* Printed in the *Collection* N. 5. to the *Lord Mayor* of *London*, wherein he Endeavours to Prove, That the Setting up of *Tythes* is, in Effect, to say, *That Christ is not become Man, or Suffer'd Death for Man.* &c. call's them *Slanderous Covetousness*; And threatens the Government, both *Lords* and *Commons*, with *God's Vengeance*, who *suffer* Priests *Charitably.* i. e. Who have any *Charity* or *Favour* for them.

The *Quakers* had much more *Charity* for the *Impropriators*: And some *Quakers* allow'd themselves to Pay *Tythes* to them, which shews That their *Rage* against *Tythes*, Proceeded Chiefly from their *Malice* to the *Clergy.* Nay some of the *Quakers* themselves (as I am Inform'd) have been *Impropriators*, and Received their *Tythes.* They will tell us whether the *Quaker* Squire *Fettiplace* in *Glouceſter-ſhire*, was not of this Number? They wou'd not Refuse to Buy an Estate, because there were *Impropriations* Annex'd to it. Much less wou'd they Give

up

up the *Impropriat-Tythes*, after they had Bought them.

VI. He comes next p. 24. to the *Charg* against them of their *Treasons* and *Rebellion*: And their Abetting of the *Usurpations* under *Oliver* and the *Rump*. Which, according to Custom, he *Denies*; but offers not to *Disprove* one single *Quotation* of those many which you will find *Sect.* xviii. of the *Sn.* This is Reply'd to in the *Sup.* N. 11. *Their* Treasons *in Abetting* Oliver *and the* Rump.

And I cou'd give many other Instances besides those in the *Sn.* Ther was a Book Printed by the *Quakers*. A. D. 1656. Intituled *The Cry of Blood.* Subscrib'd by these Eminent Quakers. *Geo. Bishop. Thomas Goldney. Henry Roe. Edw. Pyott. Dennis Hollister.* in name of all the Rest then about *Bristol*, where Complaining of their sufferings from the then Government, they say, in the *Title Page*, that it was contrary to *The Righteous Ends of the War.* i. e. of their *Rebellion* against the *King.* and p. 25. they say, *For which* (i. e. subverting the Fundamental Law) *the Late* King, Strafford, *and* Canterbury *were Impeached Attainted and Executed as* Traytors. And p. 31. they accuse some that Affronted them, whom they call'd *Royeters*, to be *Cavaliers*, and *that* Charles Stuart *was Publickly mentioned by the Name of* King. p. 69. They Plead as Merit in behalf of *John Camm*, and *John Audland* (See his Blasphemous Letter to *G. Fox*, Annex'd at the end of the *Sn.*) two of their Famous *Preachers*, That they *had been Six or Seven years in Arms for the Parliament, and had Fought and performed Eminent Service in the Field.* And. p. 90. That *Thomas Robertson* (another *Preacher*) *was*

Five or Six years in Armes for the Parliament, an Officer in Colonel Brigg's *Regiment, was at* Preston *Fight, at the Engagement at the* Bridge, *in* Scotland, *and* Carlile, *living on his own Estate, and bearing his own Charges in the Wars, except a small Summ which he receiv'd after the Fight at* Preston. *That* Josiah Coal *was also a Soldier in service of the Common-Wealth, and at* Worcester *Fight.* This was one of the *Prime worthies* of the *Quakers*, a *Preacher* of *Renown.* See his *Blasphemous* Letter to *G. Fox.* in the *Sn.* p. 114. 115.

Here the *Treasons* and *Rebellion* and *Fighting* of these *Quaker-Leaders* were *Glory'd* in (instead of being *Condemn'd*) by the rest of them, in the year 1656. But since 1660, they have got a *New Light*, they are now against all *outward Fighting*, *Treason* and *Rebellion!* Yet will not *Censure* any of their Ancient *Traytors*, *Fighters*, and *Rebels*: for such were their Chief *Apostles*; and led by the *Infallible* Light *within*! But they wou'd have that Forgotten, till a Day may come, when, as in 1656, they may again Plead these *Glorious Merits* of their *Saints.* And in the mean time, make a Mouth at us, while they wou'd *Pame* them upon us, as the only *Lambs* of *Christ!*

But ther is one of these *Lambs* that I have not yet Nam'd under this Head of *Treason*, whom I must bring forth before *G. W.* to see what Character he will give us of him. This *Quaker* in the year 1659 had a Dispute with one *Thomas Smith* in the *Mayor*'s House at *Cambridge*, soon after Sir *George Booth* had taken *Armes* for the *King*, and was Suppress'd by

by the *Rebels.* It is told in the *Sn.* Sect. xviii. p. 228. How busy the *Quakers* were upon that occasion, against the King's Interest, and Boasted in it as their merit, that they had given the first Intelligence to the *Usurpers* against the *Loyal* Party; and gave their Advice or *Command* (and that *In the Name of the Lord God*!) to cut off all the *Cavaliers* whom they had taken *Prisoners.* They were Full of this their good service, and very *Vain* of it. And this *Quaker* whom I am speaking of, taking his opponent *Smith* to be well Inclin'd towards the *Royal* Cause, and having him in the *Mayor*'s House, he broke off from the Subject of *Religion* they were met about; and Demanded of him, *whether he owned his Brethren the Priests, who had so much stirred up the* Rebellion *against the present Government?* To which Insnaring Question, the *Quaker* says, *Smith* answer'd, *That he did not own them.* But that was (said the Quaker) *because he saw they did not Prosper in their Designs.* But when they did Prosper, as they did the year following, then the *Quakers* were the only *Royal* and *Loyal* Party! and said they had been so all along! And accus'd these same *Professors* (as they call'd the *Presbyterians*, *Independents* &c.) that they had been the *King's* Enemies, and therefore not fit to be Trusted by Him, or to be suffer'd to *Teach* the People. as shewn in the *Sn.* Sect. xviii.

Now *G. W.* tell us Plainly, what do'st *Thee* think of this *Quaker* before mention'd? we wou'd have thy opinion of him. Was he then a *Loyal* Man, when he call'd it *Rebellion* to assert the *King's* Cause against the *Usurpa-*

tion that then obtain'd, and upbraided others with being Concern'd in it?

If thou woud'ſt know his Name, not to keep thee longer in ſuſpence, it is, *George Whitehead*. And this *thee* wilt find p. 25. of a little pretty *Treaſonable*, and very *Blaſphemous* Book of his call'd *Truth defending the Quakers* &c. Printed that ſame year 1659. ſaid, on the *Title Page* to be *written from the Spirit of Truth in* George Whitehead, and George Fox the yonger. I wou'd have *thee* Read it *George*. It is as full of *Hereſies* as a *Dog* is of *Fleas*, Larded thick with *Nonſenſe*, and *Pride* Prodigious. And prithee, *George*, lets have thy Cenſure of it, the next time thou ſets Pen to Paper, if thou be'ſt not Tyr'd with that ſport, as well thou May'ſt, conſidering thy Luck at it. It is now 49 years ſince that precious Piece eſcapt thy Fiſt. And if *thee* art not Grown *Wiſer*, as thou'ſt Grown *Older*, thou'lt verefie the Proverb, no F——l to an *Old* F——l.

It is told in the *Sn.* Sect. xviii. How *G. Fox* and the *Quakers* ſtood out againſt the *Reſtauration* of King *Charles* II. to the very Laſt, even in the Beginning of the year 1660. And yet Immediately upon the Kings Coming Home, Run to him, with *Addreſſes* of their *Love* &c. I have one here to Add, which came Lately in my way. *G. Biſhop* his *Bitterneſs* and Implacable *Hatred* to the *King*, and his Cauſe, is Particularly Inſiſted upon in the *Sn.* How he *Preach'd* and *Commanded*, In the *Name* of the *Lord*, That the *Cavaliers*, who were then *Priſoners*, ſhou'd be All put to Death. This is in his *Book of Warnings* Printed in the Beginning

of

of the year 1660 before the *Restauration*. And now I find another *Book of* (his)*warnings*. An. 1661. Directed to The *King* and *Parliament* to the *Arch-Bishops*, and *Bishops* &c. where p. 2. he Recommends the *Innocent People* (the *Quakers*) to their Protection, as Those *who suffer'd with you* (says he) *and by and under* your *Enemies*; *who have Good will towards* you &c. And not Content with this Gross *Dissimulation* in Themselves; he falls upon the poor *Presbyterians*, for their *Inconstancy*, and *Turning about*; he upbraids them, p. 18. with their being *Upwards and Downwards*; *and Backwards and Forwards*; *Now here and now there*; *Reeling and Rouling*; *Pinching here sometimes, and Drawing at Contrary at another*. This needs no Application to the *Quakers*.

VII. In the *Sn.* ther is set down a Tryal at the *Assises*, and *Depositions* upon *Oath* that *G. Fox* and others of the *Quakers* did call themselves *Equal with God* &c. To this says *G. W.* p. 25. That we ought not to take the Depositions of *Adversaries* against them. This is Pleasant! why, if any of the *Quakers* had Depos'd this, then they had been *Apostats*, *Judases*, &c. (as the *Quakers* have call'd their Late *Seperatists*) and so *Adversaries* with a witness. And all others are *Adversaries* of Course. And if none of their words must be taken, the *Quakers* may *Blaspheme*, *Rebel*, *Murder*, *Steal*, or what they Please. For is not any one that wou'd Accuse them of any of these things, an *Adversary?* And an *Adversaries* word must not be taken!

G. Fox *his Aspiring to be* Equal *with* God.

But let alone *Adversaries*. Has not *G. Fox* and others of the *Quakers* asserted the same in their *Printed Books*? And are they not *Quoted* in the *Sn.* Sect. iii? And has *G. W.* Answer'd to one of these *Quotations*? No. Not to one of them. yet he Pretends this Book of his, to be an *Answer* to the *Sn.* And in the *Contents* he stiles the above *Answer* thus. *A False Charge against G. Fox* &c. *Examin'd and Answer'd.* Yet this is all the *Answer* he has given to it.

In the same manner he passes off the *Charge* of their Assuming the Name of *God* and *Christ* to themselves; and their Pretence to *Perfection Equal* Even to *God* &c. He says to this. p. 26. That it is *False*; and Asserts the Contrary. But Answers none of the *Proofs*. See *Sn.* Sect. x. p. 132. and *Sect.* xiv. p. 175, 176. Let me add here one *Proof* more. I have before Quoted a Book wrote by Five *Ministers* call'd *A further Discovery* &c. There p. 23, 24. is a Letter of *Will. Baldwinson*, Dated 14. *January* 1653. and attested by Three others, where *Will. Baldwinson* Declares that he, before a Company, where *James Nayler* and *Richard Farnsworth* were setting out this Doctrin of *Perfection*, Demanded of them in these words, *Friends, do you hold that a man may attain to that Height of Perfection in this Life to be as* Perfect, *as* Pure, *as* Holy, *and as* Just *as* God *Himself?* And he asserts, that *They Joyntly Reply'd, Yea, and they were so.* After p. 62. of that Book, these Five *Ministers* say of the *Quakers*, *But what dare not these men do, who Dare lift up themselves in their Blasphemous Pride, to be as Pure as God? G. Fox*

Answers

Anſwers this Book in his *Great Myſtery* and p. 232. Repeating theſe laſt words thus, *But how Dare theſe men lift up themſelves, in their Blaſphemous Pride, to ſay they are pure as God?* He do's not at all Deny the Charge, but Juſtifies and Defends it from being Blaſphemy; and ſays, *Doth not Chriſt ſay, Be ye Perfect as your Heavenly Father is Perfect?* and *As he is, ſo are we in this preſent World* &c. Theſe are the *Texts* they Commonly Abuſe to this *Blaſphemous* Purpoſe. *John Harwood* a *Quaker*, but who had fallen out with *G. Fox*, wrote a Letter to The *Friends* againſt him. *An.* 1663. which is Intitul'd *To all People that Profeſs the Eternal Truth* &c. where p. 3. he ſays, *G. Fox hath call'd Himſelf* The Son of God, *and alſo ſaid I am the* Seed, *which he might as well have ſaid I am* Chriſt, *for we know that the* Seed *is* Chriſt *&c.* To this *G. Fox* Printed an Anſwer the ſame year 1663, with this Title, *The Spirit of Envy, Lying, and Perſecution, made Manifeſt.* Where, p. 2. He Anſwers the above Charge thus. *And firſt thou ſaydſt*, G. F. *calls himſelf*, The Son of God *&c. And this thou calls a Crime.* This is all he ſays to it. Confeſſing the Charge: but Retorting upon *Joh. Harwood*, for his *Ignorance* (being a *Quaker*) to think it a *Crime* in *G. Fox* to call Himſelf, *The Son of God*, and *Chriſt*, and *The Seed.* Here now *G. W.* has a *Plain Anſwer*, and out of the Mouth of one, whom he will not call an *Adverſary.* And we need no more *witneſſes* againſt *G. Fox*, when we have it from his own Mouth.

VIII. He

To their Asserting the Sufficiency of their Light within to Salvation, without Christ. And Assuming the Name of Christ to Themselves.

VIII. He comes p. 27. to a material Point indeed. where it is objected against the *Quakers*, That they hold the *Light* within *Every Man* that comes into the world, sufficient to *Salvation*, of it self, without *Something else*, that is, without the *outward Christ*, to *suffer* and *Dye outwardly* for Us. Which makes *Christ's* coming into the World of no Necessity at all to our *Salvation*; And *Faith* in Him to be but a sort of an *Accomplishment*, or *Civility* towards Him, but no way *Necessary*: And puts the *Heathen* upon as good a *Foundation* as the *Christian*. Nay, I must say upon a Better; for if *Faith* in *Christ* be, by the *Gospel*, made *Necessary* to *Salvation*; and the *Light within* the *Heathen* be sufficient *without this*; Then is *this* not only *Unnecessary*, but it puts us farther off from *Heaven*, by making more things *Necessary* to our getting thither than what is Requir'd from the *Heathen*: Then might *Cornelius* have answered the *Angel* that commanded him to send for *Peter*, who shou'd tell him words, *by which* *Act.* xi 14. *he and his House shou'd be saved*, that he had a *Light within* which was *Sufficient*, without *any thing else*. And that he had Duly follow'd this *Light*; for he had the Testimony of a *Devout* *Act.* x. 2. *man, and one that feared God, with all his House.* But this shews that ther was *Something else* Necessary, without which he and his House were not to be *Saved*.

This was the Ground of the Quarrel which the *Quakers* took against *G. Keith*, because he Preach'd among them the Necessity of *Faith* in the *outward Jesus*; which they call'd Preaching of

of *Two Christs.* i. e. one more besides their *Light within*, which they call *The Christ*.

G. W. says, in answer to this, p. 28. That they *were not offended at G. K's Preaching Christ, or his suffering and Dying without Us, truly consider'd.* Truly Consider'd! what do's he mean by this? It is Impossible to catch these *Quakers* speaking one word *Plain*, without a *Mental Reservation*! By *Truly Consider'd* he means, That the *Quakers* do allow the *History* of *Christ*, of His *Death* and *Sufferings*. i. e. That ther was such a man, and that he *Did* and *Suffered* such things; and that the *Light* or *Christ* was in the man *Jesus*, whence he was called *Christ*, as others who have the same *Light* may, for the same Reason, be called by the same Name of *Christ*, which, as they say, belongs to Every *Member* as well as to the *Head*. *Is not the Substance, the Life, the Anointing called* Christ, *wherever it is found? Doth not the Name belong to the whole Body (and Every* Member *in the Body) as well as to the Head?* says *Isaac Penington*, in a Book which he calls *A Question to the Professors of Christianity*. Printed 1667. p. 27. And in the same place says, That the *Apostle* gives them (the *Members*) *the Name* Christ *together with Him*, that is, together with *Jesus* who was called *Christ*, and he Quotes for this 1 *Cor.* xii. 12. in which Text ther is nothing like what he would be at. But it shews the *Quakers* Notion; which he go's on to fortifie thus. *The Body* (says he) *is the same with the Head; one and the same in Nature; and doth not the Nature belong to the Nature in the whole?* i. e. Because *Christ* has taken *Our Nature*, therefore

J.

J. P. wou'd give us *His Nature*, which wou'd be to make Us *God*. As he words it. p. 7. *We are as well of His Flesh and Blood, as He was of ours.* By *Christ's Flesh* of which we Partake, he means the *Heavenly Flesh* which the *Quakers* say *Christ* had from *Eternity*, and that it is in them, that is, *Christ's* Divine *Nature*, of which *J. P.* makes us to Partake, as well as He of our *Human* Nature: which yet they say He took not Really, for *J. P.* do's not allow *Jesus* to be the *Lamb* of *God*, but that the *Lamb* (i. e. the *Light*) Dwelt in Him, as in a *Vessel*, in like manner as in us. *By Feeling* (says he *ibid.*) *and knowing the Lamb in our Vessels, we know also what was the Lamb in His Vessel.* So that by this, *Jesus* was not the *Lamb* or *Christ*, but only the *Vessel* in which the *Lamb* or *Christ* did, for a time, Reside. Which he further Explains, p. 33. in these words, *Now the Scriptures Do Expresly Distinguish between* Christ, *and the* Garment *which He* wore; *between* Him *that Came, and the* Body *in which He came*; *between the* Substance *which was Vailed, and the* Vaile *which Vailed it.* Lo I come, a Body hast thou Prepared Me. *There is Plainly* He, *and the* Body *in which He came. There was the* outward Vessel, *and the* Inward Life. *This we certainly know, and can never call the* Bodily *Garment*, Christ, *but that which Appeared and Dwelt in the Body.* So that by this, *Jesus was* not the *Christ*, only the *Prepared Body, Garment*, or *Vaile* in which *Christ* Dwelt. The same Argument is Prosecuted by *Will. Penn*, in his Part of the *Serious Apology*. p. 146. and in the like words with *Is. Penington*, to shew the Unanimous Consent

ſent of the *Quakers* in this the Heart of their *Chriſtianity*, Theſe are his words. *He that laid down his Life, and ſuffer'd his Body to be Crucify'd by the* Jews, *without the Gates of* Jeruſalem, *is Chriſt, the only Son of the moſt High God: But that the outward Perſon which ſuffer'd was Properly the Son of God, we utterly Deny*—— A Body haſt thou Prepared me, *ſaid the Son, then the Son was not the Body, tho' the Body was the Son's.* i. e. The *Body* was the *Son's*, as a man's *Garment* or *Vaile* is his who *owns* and *wears* it; as the *Body*; of *Will. Penn* is the *Son's* who (he ſuppoſes) Dwells in it: But the *Son* was not the *Body*, that is, *Jeſus*, in whoſe Body *Chriſt* Dwelt, was not the *Son*, not *Properly* the *Son* of *God*, but in a Large ſenſe, as other men are call'd the *Sons* of *God*. And *Chriſt* Suffer'd His *Garment* or *Vaile*, the *Body* of *Jeſus*, to be *Crucifi'd: But that the outward Perſon which ſuffer'd, was Properly the Son of God*, the *Quakers* do *Utterly Deny*. And as that *Perſon* which *Suffer'd* was not *Properly* the *Son* of *God*, it follows as certainly that the *Son* of *God* was not *Properly* that *Perſon*, or was not *Properly* a *Man*.

This was the Meaning of *Will. Penn*, in his *Sandy Foundation*. p. 20. calling *Chriſt* a *Finit*, *Impotent Creature*. He did not mean the *Eternal word*. Or that this *Word* was *Properly* a *Man* in *our Nature*; for then, tho' the *Manhood* was a *Creature*, and *Finit*, yet the *Man*, or *Perſon* was not ſo. As a Man's *Body* is *Corruptible*, yet the *Perſon* Conſiſting of *Body* and *Soul*, is not ſo. Tho' the *Properties* of Each *Nature*, whereof a *Perſon* do's Conſiſt, may be Attributed to the *Perſon*; as a *Man* is ſaid to *Dye*, to *Eat*, *Drink*, *Sleep* &c. tho' theſe are Proper only to the *Body*:

And

And likewise he is said to *Think*, to *Reason*, to be *Immortal*, tho' these are *Proper* only to his *Soul*. Thus *God* is said to *Dye*, to shed His *Blood* &c. tho' this be Proper only to the *Manhood*, which the *Word* assum'd into His own *Person*: And *Man* is said to be *God*, *Infinit*, *Almighty* &c. tho' this be Proper only to the *Divine Nature* of *Christ*, who is likewise Truly and Properly a *Man*. And none who had a True Notion of this, cou'd ever have brought himself, to call *Christ*, a *Finit*, *Impotent Creature*. Such a Blasphemous Contempt of our B. *Lord* and *God*, cou'd never have Dropt from the Pen of a *Christian*. But upon *Will. Penn*'s Scheme, that the *Word* was not *Properly* a *Man*, it must follow, that the *Person* who *Suffer'd* was not *Properly* the *Son* of *God*: And Consequently that the *Person* who *Suffer'd*, which is the Christians *Christ*, was but a *Finit Impotent Creature*, and not *Truly* and *Properly* the *Christ*. *J. Pennington* asserts that the Name of *Christ* did not belong to the *Person* of *Jesus*, which he calls only the *Vessel*, or *Vaile* (as in his *Quest. to Professors*. p. 25.) but only to the *Light* or *Christ* which Dwelt in *Jesus*, as in the *Quakers*: *So that the Name* (*Christ*, says he) *is not given to the Vessel, but to the Nature, to the Heavenly Treasure, to that which is of him In the Vessel.* And he Contends That *it was not the Flesh and Blood of the Vaile* which was the *Sacrifice* that *Cleanses*. i. e. not the *Flesh* and *Blood* of *Jesus*, but *The Flesh and Blood within the Vaile*. i. e. the *Spiritual Flesh* and *Blood* of their *Light within*. Not the *Flesh and Blood* (says he) *of the outward Earthly Nature*; but *the Flesh and Blood of the Inward Spiri-*

Spiritual Nature: Not the *Flesh and Blood which Christ took of the first Adam's Nature; but the Flesh and Blood of the Second Adam's Nature.* And *What is the Laver of Regeneration* (says he p. 24.) *wherewith the Soul is washed? Is it the water which ran out of the side of the Natural Body, when it was Pierced with a Spear? or the Water which floweth from the Spirit?* And *Can outward Blood Cleanse the Conscience?* &c.

Now *G. W.* is not against telling the *History* of the *Life* and *Death* of *Jesus*, that is, as he puts the *Caveat*, *Truly Consider'd*, i. e. so as not to lay the stress of our *Salvation* upon *Faith* in those *outward Sufferings*, or to make that *Necessary* to us: That *Prerogative* they Reserve only for the *Sufferings*, *Blood-shedding* &c. of *Their Christ*, the *Light within*. That only is *sufficient* without *any thing else*. And *when you come to this* (say they, in a Book Intituled *The Doctrin of Perfection vindicated.* Printed 1663. p. 19.) *you will cease Remembring His Death at* Jerusalem, *and will come to see how He hath been Crucify'd In you* &c. His *outward Death* is to be *Forgotten*; for the stress do's not Ly upon that! And, as Mr. *Penn* says in his *Quakerism a new nick-name* &c. p. 12. *Since they believe that appearance* (of *Christ* in the *Flesh* at Jerusalem) *they need not Preach what is not to be again.* (See *Satan Dis-Rob'd.* p. 11.) Ther is an End of any more *Preaching* or *Faith* in that! Nay, it do's *Hurt*, as taking men off from Trusting *wholey* and *soley* in the *Light within* as sufficient *without it!* Which is the very *Heart* and *Soul* of the *Quaker-Faith.* And therefore they think the *Heathen* in a Better Condition than

than those *Christians* who lay so much stress upon the *outward Christ*, His *Death* and *Sufferings*; for that the *Heathen* have not that *Encombrance* to Divert them from Trusting *wholly* to their *Light within*, and to *nothing else*. And they think the *Faith* in the *outward Christ* so very Destructive, that *G. Fox*, Denounces them to be *Reprobates*, and Possest with the *Devil*, who Expect to be sav'd by *Faith* in the *outward Jesus*; and as wholly Ignorant of the *Inward* Presence of *Christ* in the *Heart*: For thus he Replies upon *Christopher Wade*, who had, in a Book he wrote call'd *Quakery Slain*, asserted the Necessity of *Faith* in the *outward Christ*; but withall he is *Full* and *Large* upon as Great Necessity of the *Inward Presence* and *Operation* of the *Spirit* of *Christ* in our Hearts, *In his Inspections, Influences, and Operations — and by His* Spirit *Dwelling even in the Hearts and Societies of His People.* as he words it. p. 4. And that *by his Spiritual Influences, He is in all His Saints*, p. 7. That *He is Dwelling in the Believers Heart, by Faith of and in Him*, p. 19. — *And from thence the Saints are said to be the Habitation of God through the Spirit*, p. 36. And much more to the same Purpose. But all this *Faith* is built upon the *outward Christ*, His *Death* and *Sufferings* without *Us*: And therefore *G. Fox* wrote an Answer to this Book, in his *Great Mystery*, p. 246. And Replies thus upon *Wade*. p. 250. *And the Devil was in thee, and thou saith thou art saved by Christ without thee, and so hath Recorded thy self to be a Reprobate, and Ignorant of the Mystery of Christ within thee.* So that, by this Doctrin, to believe in a *Christ without*, is

to

to be Poſſeſs'd with the *Devil*, to be a *Reprobate*, and Ignorant of *Chriſt within*. For they make to be theſe *Two Chriſt's*, as they objected againſt *G. Keith*, when he Preach'd to them of a *Chriſt without*. Which *G. W.* here allows, *Truly Conſider'd!* that is, to Believe the *Hiſtory* of *Chriſt*; but not to *Truſt* in Him as an Object of our *Faith*; for that wou'd take away the *Sufficiency* of the *Light within*, without the *outward Chriſt*. And this *G. W.* do's plainly Confeſs, where he tells what it was for which they were Angry at *G. Keith*, not the Preaching *Chriſt's* outward *Sufferings*; *But* (ſays he) *at his Undervaluing the* Light within, *as not* Sufficient *to Salvation, or not Sufficient without ſomething elſe.* Theſe are his words, p. 28. And this is as Plain a *Confeſſion* as can be in words. And *G. W.* go's on to Prove it, by ſaying that the *Light within* is *God* aud *Chriſt* &c. Which he Denies to our *Jeſus* the Son of *Mary*, *wou'd it be good Doctrin* (ſays he) *to ſay, that* Mary *and* Simeon *carry'd their* Saviour *on their Arms? — or that they carry'd* God *in their Arms — if that Child was* God-Man, *as he* (Will. Burnet) *terms him.* And he Upbraids *W. B.* thus, *your Boaſting of your God and Chriſt at a Diſtance above the Clouds Stars and Firmament* — And p. 55. *whereas we are Accuſed* (ſays he) *with Denying that Blood let out, to be any way Meritorious to Salvation. I ask, whether any thing is of Eternal Merit and worth that is not Everlaſting?* This is to Exclude the *Blood* which *Chriſt* took, in *Time*, of *our Nature*, from being *Any way* Meritorious to *Salvation*: But placing all upon the ſhedding of His *Spiritual Blood*, which He had, as *God*,

Light and Life p. 54.

from *Eternity*. Agreeably *G. Fox* attributes all the *Merit* towards *Salvation*, in that *Flesh* of *Christ*, which was *Crucify'd*, when *Adam* Fell, as before Quoted out of his *Several Papers, for the Spreading of Truth*. Where p. 57. he go's on thus, *so* Adam *and* Eves *Flesh was Defiled, but the Flesh of Christ, the Lamb slain from the Foundation of the world, yet His Flesh never Corrupted, which Flesh is the Offering —— and in this Flesh is the Belief that takes away the sin, that never Corrupted, that is the offering for Sin, and the Blood of this Flesh Cleanseth from Sin —— so the seed Reigns, His Flesh the offering is Believed in,* p. 58. *and Fed upon —— And so this Pure Flesh this offe-* p. 59 *ring is set over all — so all Christendom hath talk'd long enough of Christ's Flesh and Blood.* By this the *Quakers* think that *Flesh* of *Christ* of which we speak is of no longer use. At the Close of this Chapter *G. F.* go's about to Answer a very material *Objection* put against him *viz.* To what Purpose was *Christ*'s coming in the *outward Flesh*, if all the *Reconciliation* was by His *Heavenly Flesh? G. F.* puts the *Objection* in these words. *But if any should hold the Seed only within them, and that Christ is not come in the Flesh, and hath not Appear'd in the shape of a man —* And truely *G. Fox* finds no harm *in* all this, Provided they stand out stiff against *outward Offerings and Services*. That is the *Eye-sore* of the *Quakers*. Take away the *Merit* of the *outward Sufferings* of *Christ*, and the *outward Ordinances* which He has Established in His *Church*. And *All is well! G. F.* gives no Advice to those who believe no *Christ* come in the *Flesh*, to learn any thing of that Doctrin; nor finds

any

any Fault with those who, Rejecting that, do *hold the Seed only within them*; but bids them *see if that they speak of* (i. e. their *Seed* or *Light within*) *doth or hath brought them out of* Adam *in the Fall, and put down all* Adam *and* Eves *Sons and Daughters Inventions, which they have Invented in their Idol Minds, and other outward Offerings and Services; for* (says he) *they that own that Christ, that was offered, that was slain from the Foundation of the world, the Lamb, they own that, and their Belief stands in that which doth bring down the Inventions of the Sons of* Adam, *and Daughters in the Fall.* So that here is a Belief in *Christ*, without a Believing that ever He came in *our Flesh*! viz. By Believing in His *Inward* and *Heavenly Flesh*, *Blood*, and *Bones* which were *Crucify'd* when *Adam* Fell; which the *Quakers* call the *Seed* or *Light within*; which they think *Sufficient* of it self, without *any thing else*. i. e. without any *Faith* in the *outward Flesh* which he took of *our Nature*, which they call *Corruptible* and *Earthly*; and therefore of no *Virtue* or *Efficacy* towards our *Salvation*, more than as a Good *Example*, like the Lives of other *Vertuous* men: And therefore that men may be Good enough *Christians*, without knowing any thing of that which is but a *History* to Us, that is, the *Life Death*, and *Sufferings* of *Jesus* of *Nazareth*: But that the *Mystery* and the *Efficacy* is only in what is wrought *within* Us; and that *Faith* in that, is the only true *Christianity*. This is the *Center* of *Quakerism*. And therefore I have Endeavoured to Render it very Plain and Ob-

vious, as that upon which all the Reſt of their vile *Hereſies* are Founded.

This that I have ſaid, will obviate all the *Quotations* brought in the *Appendix*, Sect. 2. p. 12. &c. of the *Quaker-Teſtimonies* to *Chriſt* as come in the *Fleſh*. For either They muſt Abandon this Diſtinction of the two ſorts of *Fleſh*, *Blood*, and *Bones* of *Chriſt*, or otherwiſe it is Impoſſible to Hold them, while they mean that of the one, which they ſeem to ſpeak of the other. And, what Signifies their Acknowleging even *Chriſt's* outward *Fleſh* and *Humanity*, as to the *Hiſtorical* part of it, while they Deny any *Faith* in it, as of Neceſſity to *Salvation* but place all the *Efficacy*, upon their *Mad* Suppoſition of His *Inward* and *Eternal Fleſh*, *Blood*, and *Bones*; *Broken*, *Slain*, *Buried*, *Riſing again*, *Aſcending*, and coming, to *Judgment*, within *them*; And thus Elude All the *Articles* of our *Faith!*

G. Whitehead, in his *Truth defending the Quakers* An. 1659. p. 67. plainly Denies, that we are Redeemed by the *Human Blood* of *Chriſt*. And ſays, That that *Scripture* 1 Pet. 1. 19. is *Perverted* when taken in that ſenſe, and averrs that the *Apoſtle* there, *Doth not tell of Human Blood to Redeem them with*; *for* (ſays he) *Human is Earthly*. What Blood is it then which Redeems Us? He go's on to tell in the next words, *But Chriſt whoſe Blood is Spiritual is Lord from Heaven* &c. And then he Asks, *Was that Human Blood, which Chriſt ſaith, except a Man Drink, he hath no Life in him*; *and which Cleanſed the Saints from all Sin, who were Fleſh of* Chriſt's *Fleſh, and Bone of His Bone?* G. W. means

means that this cou'd not be the *outward Flesh*: But that it was the *Eternal* and *Spiritual Flesh* before spoke of; Which the *Quakers* suppose that they have *within* them; and this is it which they call their *Light within*. But I will Answer this *Quere* of *G. Whitehead*'s because I believe he ask'd it thro' *Ignorance*, and that many *Quakers* are Deluded by it. Therefore I say, That it was *Human Blood* of which *Christ* said *Except a man drink of it* &c. But the *Figure* lies in the word *Drink*, not that we were literally to *Drink* the very Material *Blood* of *Christ*; but to *Feed* upon it in our *Hearts*, by *Faith*. i. e. in the *Satisfaction* and *Atonement* thereby made to *God* for our *Sins*. But to put the Figure upon the *Blood*, as if that were only *Figurative*, and not *True*, *Real*, *Material* and *Human Blood* which *Christ* offer'd for us; but a *Notional*, *Spiritual*, which is not *Real Blood*, this is the *Fundamental* Error of the *Quakers*, and which overturns the whole *Christian* Faith.

And now what do's it signifie to bring *Quotations* out of the *Quaker* Books, which speak of the *Blood* of *Christ*, and bear witness to it, while they mean not *Real* or *Human Blood*, of *our Nature*, but only the *Inward* Spiritual *Life* of *Christ* in our *Hearts*; And do not Distinguish this at all from His *Blood?* As *G. W.* says, in the same Book before Quoted *Truth defending* &c. p. 63. *Whose* (Christ's) *Blood is not differing from His Life, which Redeemeth from sin, as thou Imagineſt*, says he, to his opponent, *Christopher Wade*, who having said, as *G. W.* Quotes him, *That our Blessed Saviour did Instruct men to lay fast hold of, and to abide in such a Faith which*

Confideth in Himſelf, being Without Men. G. W. Replies p. 65. *That's Contrary to the Apoſtles Doctrin—— And the Saints Faith ſtood in the Power of God, which was* In *them. Again* (ibid.) *G. W.* oppoſes this of *C. Wade*'s, which he Quotes, *That the true Chriſt doth by infallible Arguments prove Himſelf not to be a Spirit.* i. e. not a *meer Spirit*, as in the next page *G. W.* Quotes him. And *G. W.* gives the like Anſwer to this, *which is* (ſays he) *Quite againſt the Apoſtles Doctrin, who Preach'd Chriſt* In *them, the Hope of Glory, and a Quickening Spirit.* That *Chriſt* is a *Spirit*, and Ever was, no *Chriſtian* Doubts: But that He has not likewiſe a *Body*, not from *Eternity*, as *Quakers* and *Muggletonians* madly *Dream*; but an *Human Body*, of *our Nature*, which He took into *His* own *Nature*, in the Womb of the Bleſſed *Virgin*, and will for Ever Retain United in His *Perſon*, true *God* and *Man*; and therefore is not now a *meer Spirit*; as before His *Incarnation*, none can Deny, but the Groſſeſt of *Hereticks*. And *G. W.* here Denies it, and ſays, That to affirm *Chriſt* not to be a *meer Spirit* is contrary to the *Apoſtles Doctrin, who Preach'd Chriſt* In *them.* No *Chriſtian* denies but that *Chriſt*, by His Bleſſed *Spirit* and *Influence* do's Dwell in the *Hearts* of *Believers*; But therefore to Deny the Demonſtration which *Chriſt* gave *Luk.* xxiv. 39. That He was not a *Spirit*, but had true *Fleſh* and *Bones*, is ſuch a Degree of ſottiſh *Infatuation*, as has Poſſeſt none amongſt us but theſe Miſerable *Quakers*. Why elſe did *G. W.* oppoſe *C. Wade* for urging this *Scripture*, in Proof that *Chriſt* was not a *Spirit*, but had a

True,

True, Real, Human Body? *G. Whitehead*'s meaning was (as before shew'd p. 18.) that the *Person* who then Appear'd to the *Apostles* was not the *Christ*. No, but only a *Vail* or *Garment* of Borrow'd *Flesh* and *Blood* which He Wore: And by which the *Quakers* expect no *Justification*, but only by their own Works, wrought *In* them by the *Spirit*.

Thus *ibid.* p. 62. *G. Whitehead* brings in *C. Wade* saying thus, *That God doth totally exclude works, whether wrought by Men, or by any Spirit in man whatsoever, for Mens Justification.* He do's not Exclude *Works*, as being a Necessary Effect of *Faith*, and as *Requir'd* by *God*, and without which, when Possible, true *Faith* cannot be; nor can men, otherwise, be made *Partakers* of the *Benefit* and *Purchase* made for Us by the *Obedience* and *Death* of *Christ*: But that *our works*, tho' wrought in us by the *Operation* of the Holy *Spirit* (as all our *Good Works* are) yet must not come in for any share of the *Merit* and *Satisfaction* for *Sin*, and our *Justification* thereby; *For it Cost more to Redeem our Souls, so that we must let that alone for Ever.* Psal. xlix. 8. Our *Works*, tho' necessary to *Qualifie* us, and make us *Susceptible* of that *Justification* which *Christ* hath Purchased for us by His *Blood*, yet are they *Totally Excluded* from being any Part of the *Meritorious* or *Procuring Cause* of our *Justification*. And to this *G. Whitehead*'s Answer is, *This is a Doctrin of the Devil.* The same Answer, He and *Will. Penn* Repeated in their *Serious Apologie*. Printed *An.* 1671. (to shew they Alter not) p. 148. to those who objected to them, *That they Deny'd Justification*

by the Righteousness which Christ hath fulfilled in His own Person for us, wholly without us, and therefore Deny the Lord that bought us. To which their Answer is in these words. *And indeed this we Deny, and Boldly affirm it, In the Name of the Lord, To be the Doctrin of Devils, and an Arm of the Sea of Corruption, which do's now Deluge the whole World.* It makes ones Hair stand on End, to Hear such outragious *Blasphemy* against the very *Heart* and *Foundation* of the *Christian* Religion! Against which the *Cursed Spirit* do's thus *Gnash* his *Teeth*, to see his Chief *Principle* Attackt of making men trust, for their *Justification* and *Salvation*, to what is wrought in their *Hearts*, by the *Spirit* of *God*, as they suppose, for which they oft mistake (as in the Present Case) the most *Venemous Suggestions* of the *Devil*.

See 2d. Part. Sect. II. N. 3.

Now if the *Quaker* method of *Contrary Testimonies* wou'd be allow'd, they might Easily get off from all this, by what *Will. Penn* has wrote (in Point blank Contradiction to what is above Quoted) in his *Primitive Christianity*, Printed, 1696. p. 79. where he owns *Justification, only for the sake of the Death and Sufferings of Christ*; *And nothing we can do* (says he) *though by the* Operation *of the* Holy Spirit, *being able to Cancel old Debts, or wipe out old Scores.* You see, he says, here, *Though by the Operation of the Holy Spirit*, so that, by this, All that is wrought in the *Quakers*, by their *Light within*, is Declar'd *Insufficient* to their *Salvation*, without *something else*, even the *Death* and *Sufferings* of the *outward Christ*. Unless Mr. *Penn* will say, That he Meant not this of the *outward Christ* but of the *Death* and *Sufferings* of their

their *Light within*; which I ſuppoſe he will not venture upon, becauſe it wou'd be ſo Groſs a *Sophiſtication* as he wou'd be aſham'd of; and Diſparage any thing he cou'd ſay hereafter; for it wou'd be to Declare, that none muſt know his meaning. Therefore I will not ſuppoſe any ſuch thing, but that he Intends ſincerely as he ſpeaks. But then, that Great Point of the *Quakers* is given up, upon which *G. Keith* was Pronounc'd an *Heretick* by a *Publick Quaker Meeting* at *Philidelphia* An° 1692. And that by Authority of a Sentence out of a Book of *Will. Penn*'s, call'd the *Chriſtian Quaker*, where he ſaid, that *The Talent is in its ſelf ſufficient.* i. e. as theſe *Quakers* Expounded it, *That the Light within was ſufficient* (to Salvation) *without any thing elſe.* For that was the Diſpute. And *G. Keith* was Accus'd for *Hereſie* in Preaching *Two Chriſts*, becauſe he Preach'd the Neceſſity of Faith in a *Chriſt* without Us, now in *Heaven*, which they, who knew of no *Chriſt* but their *Light within*, thought a Preaching of *Two Chriſts*, and a Denying the *ſufficiency* of their *Light within*, without Faith in an *outward Chriſt*.

See Hereſie *and* Hatred *by* G. K. *giving an Account of this.*

IX. *G. W.* p. 29. Anſwers the Charge of their *Allegorizing* the *Death* and *Sufferings* of *Chriſt*, into an *Inward ſhedding* of *Spiritual Blood* &c. thus; he ſays, they do not turn the *Death* and *Sufferings* of *Chriſt*, *into a meer Allegory, as if ther had been no ſuch thing in Reality, both outwardly and Literally.* No. It was never Charg'd upon them. But this is the Charge againſt them, That they Place the *Merit* and *Satisfaction* not in the *outward Sufferings* of *Chriſt*, but in the *Inward Sufferings* &c. of their *Light within.*

Their turning the Death *and* Sufferings *of* Chriſt *into an* Allegorie *and a* Type.

in. And to this they do not Answer. This is mere *Dodging.* And shews their *Guilt.*

But he says Secondly, p. 30. That they do hold an *Allegorical* Meaning in *Christ's* outward *Blood*, and *Passion. And there is His Spiritual Blood* (says he) now if ther be an *Allegorie* in *His* outward *Blood*, then *His* outward *Blood* is an *Allegorie*: And the *Inward Blood* is the *Substance* or *Principal*; and the *Merit* and *Satisfaction* lies in That. That is the *Mysterie*, of which *Christ's* outward *Sufferings* were but the *History*, or *Facile Representations*, as they Express it. See *Sat. Dis.* Sect. i. N. xii. p. 15, 16. And this, *is, and has been our sincere Belief and Persuasion.* says G. W. *ibid.*

He Answers in the same *page* to the Objection of making their *Light within* the *Archi-Type*, of which the *outward Christ* was but the *Type* or *Figure*; He Denies none of the *Proofs* brought for it. See *Sa.* Sect. x. p. 129. &c. But he wou'd Play the *Critick*, he means by *Archi-Type* the *Chief* or *Principal Type*; and their not making the *Light within* any *Type* at all, but the *Substance*, consequently, he thinks he has come off Cleverly, that they do not make it the *Archi-Type.* But his Skill has Fail'd him, for by *Archi-Type* is not meant any *Type* at all; but that thing to which all the *Types* do *Refer*, and which is *Represented* by them. Thus the *Legal Sacrifices* were *Types*, of *Christ*; and *Christ* the *Archi-Type*; not as *G. W.* wou'd have it, that He was the *Chief-Type* of *Himself.* And hence the *Quakers* making the *outward-Christ* a *Type* of their *Light within*, gives *That* the Preference, and makes Christ *Inferior* to *It.* (See *Sat.*

Sat. Dis. Sect. 2. N. v. p. 34). Will he say the *Light-within* is an *Allegorie?* if not, then, in his sense of it, he plainly Prefers it to *Christ*: And makes *Christ*, His *Sacrifice* and *outward Blood* to Refer to It. He *Confesses* while he *Denies!* He wou'd avoid the Charge of making *Christ*'s outward *Blood* an *Allegorie*, and yet he Expressly calls it an *Allegorie*; i. e. that it has an *Allegorical Meaning*; for that is the only way that any thing can be call'd an *Allegorie*. But what the *Quakers* call the *Spiritual Blood* of *Christ*, they will not let that be an *Allegorie*, or have any thing else to Refer to, for then it wou'd not be the *Chief* and *Principal*.

Now the *Quakers*, in this (as in other things) have lighted upon the Direct *Contrary* to the *Truth*; for whatever it may be which they Dream by *Spiritual Blood*, that can be only *Allegorical* to the *outward* and *Real Blood*. For let me ask, whether the *Blood* of a *Spirit*, or the *Blood* of *Light*, i. e. of their *Light within*, be not an *Allegorical* Expression? But they will have the *outward Blood* of an *Humane Body* to pass for an *Allegorie*. *For all that is spoken of the Blood of Christ in Scripture* (says *G. W. ibid.*) *is not to be taken only in a Literal Sense.* Here is an *only* again, to put us off from knowing of his Meaning. *Not* only *in a Literal Sense!* (The *Jesuits* are but *Dunces* to these *Quakers*, for *Plainness* and *Sincerity!*) If the *Efficacy* and *Merits* of the *Blood* of *Christ* do Extend to any *Spiritual* Effects, by *Faith* in *Him*, His *Death* and the *Satisfaction* thereby Made for our *Sins*, then *G. W.* thinks to come off by his word *only*, that the *Blood* of *Christ* is not to be taken

only

only in a *Literal Sense*: And then it must be an *Allegorie!* And so he has gain'd his Point. But (*George!*) all this do's not make it an *Allegorie*, nor hinder *all that is spoken of the Blood of Christ in Scripture to be taken in a Literal Sense*, and (notwithstanding of Thy *only*) I will say *only* in a *Literal* Sense: for *outward Blood* is *only* outward *Blood*, and not *Spiritual* Blood: And its having *Spiritual Effects*, do's, in no ways, hinder its being *only* outward *Blood*: nor do's it make such *Blood* to be any *Allegorie* at all, unless, as the *Blood* of the *Legal Sacrifices*, it have Respect to another *Blood* more *Worthy* and *Efficacious* than it self: for *Allegorie*, in this Dispute, means the same as *Type* or *Figure*. Thus *Gal.* iv. 24. *Isaac* and *Ishmael*, *Sarah* and *Hagar* are call'd an *Allegorie*, because they were a *Type* or *Figure* of the Two *Covenants*. And thus it is that the *Quakers* wou'd have the *outward Christ* to be an *Allegorie*, *&c.* of what they call the *Inward Christ* or *Light within*; which they make the *Archi-Type*, and so of more *Worth* and *Dignity* than the *outward Christ*, and consequently the *Merit* and *Satisfaction* by which we are sav'd to be Referr'd to *That*, and not to the *outward Christ*, who was but the *Allegory*, *Type*, or *Figure* of *It*. And this totally throws off the *outward Christ* from having any *Share* or *Parcel* in our *Redemption*, more than the *Blood* of those *Bulls* and *Goats* which were *Sacrific'd* under the *Law*; for the *Quakers* make the *outward Blood* of *Christ* to be but a *Type*, as these; tho a nearer *Type* than these: But All is to be Referr'd into the *Archi-Type*, which they make to be the *Light within*. When the *Archi-Type* comes, *All Types* of it do vanish, and become of no more Effect at all: Nay, it

is

is a *Sin* to uſe them any more, for that is an Implicit Denying of the *Archi-Types* being come: And hence it is, that the *Quakers* are ſo Enrag'd againſt laying any ſtreſs upon the *outward Chriſt*, His *Death* or *Sufferings* without *us*; which they ſay (as before Quoted) need not *now* be *Preach'd*, becauſe *they are not to be again.* i. e. They are *Paſt*; but the *Archi-Type*, the *Light within* Remains, which is *Sufficient* of it ſelf, and without *any thing elſe.* i. e. without the *outward Death* of a *Chriſt* without *Us.* For this *Inward Chriſt*, the *Light within* was always, before the *Incarnation* of the *outward Chriſt*; And before that (ſay the *Quakers*) did ſhed its *Spiritual Blood* &c. which was *Sufficient* to *Save* us: And that therefore ther was no need of the *outward Chriſt*'s coming at all: as now the ſtreſs is not to be laid upon it, but upon the *Light within*, which is *Sufficient* without *It.* This is the true *Quaker Doctrin.* But how the *outward Chriſt* cou'd be a *Type* of the *Inward Chriſt* or *Light within*, which was *Before* Him, the *Quakers* are left to Explain; for a *Type* muſt be *Before* that of which it is the *Type*, elſe it were not a *Type*, which is a *Fore-runner* of it. But *Contradictions* are no *Novelties* with them.

G. W. falls again upon this Topick, p. 39. And takes a new way, thus ſays he, *We know not what Author he has for this Charge*, as if none of their Authors had been Quoted in the *Sn.* where *Sect.* x. the Reader will find Quotations ſufficient, all of which *G. W.* paſſes over in this *Confident* manner, of which I have taken notice already. But, in this ſame place where he makes this Excuſe, he do's himſelf *Confeſs* what is *Charg'd* upon them: for he ſays Expreſly, That *Chriſt's* outward *Blood* and *Water* which flow'd out of

His

His Side, had an Allegorical *Signification, even* (ſays he) *of the Spiritual Blood and Water of Life* &c. Now (as before is ſaid) having an *Allegorical* ſignification, is all that makes any thing to be an *Allegorie*. And making the *outward Body* and *Blood* of *Chriſt* to be an *Allegorie*, that makes it but a *Type* or *Figure*; and *Plainly* gives the Preference to whatever they *Fancie* by *Inward Body* and *Blood*. The Queſtion being put to *George Fox*, in theſe words, *Whether Chriſt in the Fleſh be a Figure or not?* He Anſwers in his *Saul's Errand*. p. 14. *His Fleſh is a Figure*. And p. 8. It being objected againſt *Richard Hubberthorn*, that he had *wrote*, in theſe words, *That Chriſt's coming in the Fleſh, was But a Figure*. *G. Fox* Defends that ſaying, thus, *Chriſt, in his People, is the Subſtance of all Figures—but as He is held forth in the Scripture-Letter, without them, and in the Fleſh without them, He is their Example or Figure, which is both one, that the ſame things might be fullfill'd in Them, that was in Chriſt Jeſus*. Here he ſays that *Example* and *Figure* are both *one*. For he Underſtood not *Words* or the *Senſe* of them; therefore you muſt take his Meaning, as he Expreſſes it, and by *Example* mean *Figure*. And here you ſee he makes a Diſtinction betwixt *Chriſt* in *His People*, and as in the *Fleſh* without *them*. The *firſt* is that *Spiritual Fleſh* before ſpoke of, or their *Light within*: the *Second* is the *outward Chriſt Jeſus*. The *firſt* he makes the *Subſtance* and no *Figure*: but the *Second* he Expreſly calls a *Figure*. And of what is it the *Figure?* He tells, of *the ſame things to be fulfill'd in Them, that was in Chriſt Jeſus*. That is the *Atonement* and *Satisfaction* which *Chriſt* made for *Sin* was not the *outward* ſhedding

ding of His *Blood*, but the ſhedding of the *Spiritual* Blood *Inwardly*: And that this is Perform'd *in Them*, as it was *in Chriſt*; And that the *Atonement* and *Satisfaction* is made *in Them*, and *The ſame* in *Them* that was in *Chriſt*. This *Inward* Atonement they make the Great *Myſtery*, of which *Chriſt*'s outward *Sufferings* were but the *Hiſtory*, as Mr. *Penn* expreſſes it, in his *Rejoinder* to *John Faldo*. p. 336. That theſe *Tranſactions* i. e. of *Chriſt*'s outward *Sufferings* were *as ſo many* Facile Repreſentations *of what is to be Accompliſh'd In Man*. (See *Sat. Dis.* Sect. i. N. xii. p. 15, 16.) Now, *Reader*, theſe *Quotations* out of *G. Fox*'s *Sauls Errand* are Produc'd (among many others) in the *Sn.* yet *G. Whitehead* crys, *We know not what Author he has for this Charge.*

Ther is another Little *Author* which *G. W.* has Forgot (it were well for him if he cou'd) who Anſwers to the ſame Objection that was put to *G. Fox*, ſix years after the Anſwer before Quoted given to it by *G. F.* in his *Saul's Errand*, which was Printed *An.* 1653. But *G. Whitehead*'s *Truth defending the Quakers* was Printed *An.* 1659. where p. 20. he Anſwers to the ſame objection, which he ſets down in theſe words, *Did* Richard Hubberthorn *well in writing That Chriſt's Coming in the Fleſh was but a Figure?* And his Anſwer is *Delicious!* which therefore I will ſet down every word of it, and is as follows. *Anſ. Cou'd Chriſt have been ſaid to have been* Transfigured *if his Coming in the Fleſh had not been a* Figure *or* Example *till his Glory was Revealed? And haſt thou not read that he was the* Expreſs Figure of his Fathers Subſtance?

ſtance,? *inſtead of whih its tranſlated* Image *&c.* This *&c.* is not but here as if ther were any More in his *Anſwer*, of which this is every word, and ends with an *&c.* as I have ſet it down, leſt *G. W.* might have a Secret Reſerve in that (who never writes without one) and Accuſe me of *Falſe-Quotation*, in leaving any thing out; after the Manner of his *Appendix*, as you will ſee hereafter in the Second *Part.* Sect. ii. N. 6. But now as to this *Anſwer*. Here *G. W.* do's not Deny that his Friend *Hubberthorn* had wrote thus. Or, that this was the Current *Doctrin* of the *Quakers*, and *Juſtify'd* by them. No, he owns all that, and go's on to Juſtify it, as *Fox* had done before him, and he had *Six Years* time after *Fox* had Anſwer'd, to have Conſider'd of it. But the *Quakers* Doctrin *is the ſame it was from the Beginning!* for *Truth is one and Changes not!* But the *Wit* ſometimes may. Of which *G. W.* here gives a noble Turn. He proves, That *Chriſt* was but a *Figure*, becauſe He was *Tranſfigured*! This *Punn* looks as if it had been ſtolen out of *Cambridge Jeſts.* And I cou'd forgive *George* to Exert this *Size* of his *Wit*, were it not in *Serious* Matters. But to Pretend, That this was *Written from the Spirit of Truth in* George Whitehead *and* George Fox *the younger*, as it is ſaid on the *Title-Page* of this Book; And p. 7. That it is *of as Great Authority as the Scriptures, and Greater*, this puts it paſt a *Jeſt*, and ought to be Animadverted upon as a moſt Outragious *Blaſphemy*. And ſhews moreover the *Mad Deluſion* of theſe *Quakers*, that they are out of their *Wits*, and their *Brains* turn'd by an *Enthuſiaſtical Diſtraction*. For, as before

before has been shewn, the meaning of the word *Figure* in this Dispute, is a *Type* or *Shadow*, whether *Christ* was a *Type* or *Figure* of something else? i. e. of the *Light* within *Us*. And to Prove this, by the *Figure*, that is, the *Shape* or *outward Appearance* of His *Body* and *Raiment* being *Chang'd* in His *Transfiguration* upon the *Mount*, if these Men believe themselves, is such a Portion of *Ignorance* as sets them not out of the Rank of *Children*: But their thinking it to be *Divine Inspiration*, makes them *Mad-Men*, and *Blasphemously* so. Then again, to make *Figure*, even in this sense that they wou'd take it, to be the same as an *Example*, which is Express'd in both the *Answers* of *G. F.* and *G. W.* this is not to know at all what they say, but to set down words at Random. For let Christs *Transfiguration* be a *Figure*, in whatever sense, yet how is it an *Example* to *Us*? Are we to be *Transfigur'd*, while upon *Earth*, as He was upon the *Mount*? And must the *Cloaths* we wear become *White* and *Shining* as His was then?

Who wou'd have found fault with *Hubberthorn* for saying that *Christ* was to be an *Example* to Us? Tho' the word *But* cou'd not have past even there. To say that *Christs coming in the Flesh* was *But* an *Example*, as if it had been Intended for nothing else! And neither *G. F.* nor *G. W.* find any fault with this *But* of *Hubberthorn's*, tho' it was objected; but Justify *Hubberthorn* in the whole. For it is the very *Quaker* Doctrin. *viz.* That the *Birth*, *Sufferings*, and *Death* of *Christ*, are but *Types*

or *Examples* of all those things to be Perform'd more *Eminently* within *Us*; what *Christ* Did or Suffer'd *Outwardly*, they make but the *History* and even *Facile Representations* (as before has been said) of *what was to be Accomplish'd in Man.* Where the *Atonement* and *Satisfaction* for *Sin* is made, by the *Birth*, *Sufferings*, &c. of the *Light within*, and not by any thing which *Christ* suffer'd *Outwardly* for Us. For that we must *Suffer* the same our selves, even *Eternal Burnings*, and are *Justify'd* only by what *We* suffer, or the *Light* suffers *In* us; And not by the *Sufferings* of any *Christ* without *Us*, as before shewn. *p.* 61. And this *Regeneration* wrought by the *Light* in our *Hearts*, they make to be a greater *Mystery* than the *Incarnation* of *Christ*, and His taking our *Flesh* upon Him in the Womb of the Blessed *Virgin*; who (according to them) was But a *Type* or *Example* of their *Virgin* Hearts, where the *True Christ* is *Born*, &c.

But *G. W.* has another *Text* for his *Figure*, it is *Heb.* i. 3. where *Christ* is said to be *The Express Image of His* (Fathers) *Person.* Which *G. W.* will have render'd thus, *The Express Figure of his Fathers substance.* He gives no *Reason* for the *Fault* he finds with our *Translation.* Yet, I suppose, he gave all he had. But however, what use can he make of it? That *Christ* was the *Figure* or *Example* of *His* Fathers *Substance*? what is the *Example* of a *Substance*? And was *Christ* an *Example* to His *Father*? Alas poor *Quakers*! Every thing goes wrong with them! But Pursue this *Antidote.* G. W. says p. 39. That the *Quakers* do own that *Christ's outward Blood is a Part of His*

His Sacrifice. But (George) what *Part* is it? this was put in but to Amuſe. And by what is ſaid above, if it be a *Type*, tho' the *Chief* Type, it can be no *Part* of the *Sacrifice* or *Atonement:* for, let me ask thee *(George)* Is not the *Light* within *ſufficient* without *ſomething elſe?* was ther no *Atonement* before *Jeſus* ſuffer'd under *Pontius Pilate?* or was it the Vertue of that *Death* and *Sacrifice* of *Jeſus* which did operate backward to thoſe before Him, by *Faith* in Him who was to Come? or was ther then another *Atonement* before He came? if ſo, was not that Atonement *Perfect*? then the *outward Blood* was no Part of it. Or were ther *Two* Atonements? was that *Firſt*, which the *Quakers* ſuppoſe made by the *Heavenly Body*, which, as *G. Fox* ſays, was *Crucified* when *Adam* fell, was that *Perfect* and *Sufficient*? If ſo, what needed Another? was the other which follow'd 4000 years after, any *Part* of it? And if not a *Part* then, how is it a *Part* now? But, *George*, thy *Light and Life* p. 55. has been before Quoted, p. 97. where thou oppoſes, the outward *Blood of Chriſt*, being *Any way* Meritorious to *Salvation.* Yet here thou allows it us as a *Part* of the *Sacrifice.* Great *wits* have ſhort *Memories.*

G. W. in the ſame p. 39. offers two mighty Arguments, why the *Quakers* do not make *Chriſt without* but the *Hiſtory*, and the *Light within* the *Myſtery* or *Subſtance.* Firſt Argument. *The Quakers make him* (Chriſt) *no otherwiſe than the Father has Appointed and made Him to be.* This was ſtrong! And, in favour to *George*, I paſs it without any Reply. Second Argument. *He* (Chriſt) *as in Himſelf, is the Subſtance of all*

Shadows, and the fulneſs of Light and Life. Who Doubts it *George*? But what *Chriſt* do'ſt thee mean? Thee ſay'ſt, *As in Himſelf*, did'ſt thee not mean by this, The *Light within?* yea verily! then thy meaning is, that the *Light within* is the *Subſtance of all Shadows.* And this is the very thing that is Charg'd upon thee and thy fellow *Quakers.* Why did'ſt thee not ſay that the *outward Jeſus* of *Nazareth* who was *Nail'd* to the *Croſs* was the *Subſtance of all Shadows*? That wou'd have been ſpeaking Plain. But that was none of thy meaning. But by this *Dodging* way which thy *Sincerity* uſes, we ſee thy meaning plain enough.

1. *Their Spiritual Body of Chriſt which they Suppoſe He had from Eternity. And their Denial of his now Human Body in Heaven.*

X. Yet they have a *Salvo* even for this (tho' full of more *Contradictions*) for (as before ſhewn p. 13. &c.) they have a Notion of a *Body* which *Chriſt* had all along, before His *Incarnation*: And which ſort of *Body* they now allow him to have in *Heaven*, but not that *Body* which He took of the B. *Virgin*, in which He *Suffer'd*, *Dy'd*, and *Roſe* again. And by the help of this *Private* Notion of a *Body*, they *Deceive* many People, who know it not, in their Confeſſion to the *Body* of *Chriſt* now in *Heaven*, as if they meant the ſame *Body* that we do; which they do not; but they mean it only of that *Spiritual Body*, of the *Second* Adam's *Nature*, as they Phraſe it, which they ſay *Chriſt* or the *Light* had before the *Firſt Adam* was Created. And they ſay, that this *Body* of *Chriſt* is *within* them, as well as His *Spirit*. Indeed they are here in a monſtrous Confuſion, for

for by this *Body*, they mean the *Spirit*, and by a *Spiritual Body* they mean nothing but *Spirit*. However this serves them to *Dodge* and *Deceive* others. It was to meet with them in this, that the *First* and the *Sixth Quares*, of those given to their *Yearly Meeting*. 1695. were fram'd. viz. *Do you believe in a Christ* without you, *Now in Heaven?* And *Quer. 6. Is Christ now at this Day, and for Ever to come, Truly and Really a* Man, *in true and Proper* Human *Nature*, without *all other Men?* But in their Pretended *Answer* to these *Quares*, they wave Answering *Directly*, and leave out the words *without us*, and *without all other Men*, and the word *Human*, upon which the Chief stress was laid, because they do believe that this *Notional Body* of *Christ* is *within* them, as well as His *Spirit*: Therefore they wou'd not Answer to this. And, tho' this was again Prest upon them, in the *Conclusion* of the *Sn.* and they were told of all this *Dodging*, and this was put upon them, as a *Criterion* to Clear themselves; and therefore they were Desir'd to begin their *Answer* to the *Sn.* with a *Plain* and *Direct* Ans. *Yea*, or *Nay* to these *Two* short *Queres*. Yet no Provocation can bring them to it. They will not yet Answer to it; for it Discovers the *Heart* of their Cause. It wou'd totally overthrow their *Ancient Testimonies*, wherein they Deny, *That Christ hath now a Body of Flesh and Bones Circumscript or Limited in that Heaven which is Above, and out of Every Man on Earth.* These are the words of *John Whitehead*, in his *Quakers Refuge* Printed 1673. p. 40.

And p. 41. he says that they are in the Error who *wou'd Limit it to a Particular Place, and out of every Man on Earth.* for (says he) *The Spirit and Body of Christ is not Divided; but whereſoever the Spirit and Life of Christ is, it is in the Body of Christ.* This shews plainly what they mean. That the *Body* of *Christ* is not *Now* a Body *Circumscript* or *Limited* to any *Place* (and consequently it is no *Body* at all, for that is *Inseperable* from a *Body*) but that it is whereſoever His *Spirit* is, and that it is *within* them, and not *without all other Men.* Thus *Edward Burough* being Demanded, in these Positive Terms, *Is that very man, with that very* Body, *within you, Yea, or Nay?* And this he do's not at all *Deny*, but Answers in the *Affirmative.* p. 149. of his works. *The very Christ of God is within us.* You must take the meaning of these men by Considering that to which they Answer; and which they oppose: for in a Limited sense, *Christ*, by His Holy *Spirit* and *Influences*, is *within* us; and *Christ is The very Christ*; so that ther is a sense in which that Expression (tho' offensive in the wording of it) may be admitted: But then when we consider that which they *Oppose*, or to which they *Answer*, the meaning appears Plain. for why wou'd they *Oppose* what they thought *Orthodox?*

And this is the method by which we must understand *G. Fox*'s *Great Mystery*, which is a Pretended *Answer* to 108 *Books* and *Disputes* against the *Quakers.* For *G. Fox*'s own words are seldom either *Sense* or *English*; and he Miserably

Mis-

Mis-Quotes and *Mistakes* their words whom he writes against; sometimes it appears to be on *Purpose*, and sometimes out of Pure want of *Understanding*: Half *Knave*, and Half *Fool*! But by Reading those Books which he opposes, you may Discover what he wou'd be at. Instances of this, out of Number, can be given. Which, if any think it worth the while, are Ready to be Produc'd.

But to the Subject we are upon. The first Book he Answers in his *Great Mystery*, is of one of the then *Ministers* Mr. *Sam. Eaton*, call'd *The Quakers Confuted*. Printed. *A. D.* 1654. where. p. 12. Mr. *Eaton* makes as full a Confession as can be to the *Inward Presense* and *Operation* of *Christ*, by His *Spirit* in the *Hearts* of *Believers*. *And therein* (says he) *they have Him: But they have not* Christ *in* Flesh, *or the* Flesh *of* Christ *dwelling in them*; *for that was taken up into Heaven, and will there be Contain'd, till the Restitution of All things.* This *G. Fox* opposes in his *Great Mystery* p. 3. And Quotes thus much of his words, with the *Page*. *But the Saints have not Christ in the Flesh.* p. 12. And opposes this, as *Contrary to Christ and the Apostles Doctrin*; *who said they were of His Flesh and of his Bone — and they that have His Flesh, have it in them.* This shews in what sense he Understood these *Scriptures*; and what his Notion was of the *Flesh* of *Christ*. viz. That it was *now* at *this time*, in all *Believers*: and so not any *Literal Flesh*, but some *Imagination* or other that they have of *Spiritual Flesh*; which they think that *God* Himself has, and *Christ* or the *Light* had from all *Eternity*;

so nothing of *outward Human Flesh* or *Nature*. Tho' if you take the word *Human* as it may be Deriv'd from *Homo* a *Man*, thus they will allow that *Christ* has a True *Human* Body, and Ever had from *Eternity*, that is, a True and Real *Manhood*. In this sense it is said before p. 11. l. 8. that they allow the *Body* which they say *Christ* had from *Eternity* to be an *Human* Body. For ther is no other word in *Latin* whereby to Express the *Nature* of *Man*, but *Humanitas*, whence we use the word *Humanity* to mean the same as *Manhood*.

But if you Derive the word *Human* from *Humus* the *Ground* or *Earth*, of which *Man* was Made, in this sense the *Quakers* Deny that *Christ* had an *Human* Body from *Eternity*; or indeed while He was upon the *Earth*. For which I Refer you back to p. 19, 20. where you will find this *Artfully* Distinguish'd by the *Quakers*. But we will now go on to see the further *Salvos* that the Present *Antidote* affords in this Case.

Their Denyal that Christ had any Human or Created either Soul or Body, while upon Earth.

2. *G. W.* Skips to p. 38. And takes up this Argument again, where he Pretends to Answer the *objection* of the *Quakers* making the *Body* of *Jesus* only a *Vaile* or *Garment*, wherein *Christ* or the *word* Dwelt; but that He took not that *Body* into His own *Person*, so as to be *Hypostatically* United to it.

And to this, he says. p. 38. *We are to seek herein, as not knowing where the* Quakers *say these things.* Yet Answers not, or Names one of the many *Proofs* which are brought for this. (See *Sa.* Sect. x.) This wou'd be very *Provoking*, but that I am us'd to it; for it is his Con-

stant

ſtant Method. Yet in the *Excuſe* he makes for it, he *Confeſſes* enough, to ſhew that the *Quakers* are Guilty herein. For, ſays he, *Tho' His* Fleſh *is call'd the* Vail, *yet it was that He own'd as His own Body, being alſo call'd the Body of* Jeſus, *which was not a Fantaſtical but a Real Body.* Here is putting in things they are not Accuſed of, that they may ſeem to vindicate themſelves in ſomething. They are not Accuſed for ſaying that the *Body* of *Jeſus* was a *Fantaſtical*, or not a *Real Body*; but that it was not *Truly*, that is, *Hypoſtatically* the *Body* of *Chriſt*, only a *Vail* or *Garment* wherein He *Dwelt:* And, in that ſenſe, it was His *Body*, as a Man's *Cloak* or *Garment* is his *Garment*; and ſo *it was that* (as *G. W.* ſays) *which* Chriſt *owned as his own Body; being alſo* (adds he) *called the Body of* Jeſus. i. e. in ſome other ſenſe than it was the *Body* of *Chriſt*. That is, It was the *True*, *Proper*, and *Natural Body* of the Man *Jeſus:* But it was the *Body* of *Chriſt*, only as He *Dwelt* in it, in the *Body* of that man *Jeſus*, as *G. W.* thinks He do's in the *Body* of *George Whitehead*. Otherwiſe it cou'd not be call'd the Body of *Chriſt*, and alſo (as *G. W.* here) the Body of *Jeſus*. This muſt make *Jeſus* and *Chriſt* to be Two *Perſons*. For Example, if I ſhou'd ſay the Body of *George*, which is alſo the Body of *Whitehead*, this wou'd either be *Non-ſenſe*; or elſe it muſt Divide *George* from *Whitehead*, and make the Body to belong to *George* in one ſenſe, and to *Whitehead* in another.

It

It is told before p. 17, 18. How nicely *G. W.* do's Diſtinguiſh between *Conſiſting* and *Having*; and tho' he Allow'd that *Chriſt* once *Had* a *Body*, that is in His Poſſeſſion, as a man *Hath* an *Houſe* or a *Cloak*: yet *G. W.* poſitively Denies That *Chriſt* did *Conſiſt* of *Human Fleſh* and *Blood*. And if ſo, Then He was never Truly and Really a *Man*: only ſuch in *Appearance* and *Falſe-ſhew*. Which overthrows the *whole Foundation* of the *Chriſtian Faith*. And is an Abominable *Hereſie* long ſince Condemn'd by the *Catholick Church*, as I have elſewhere ſhewn: And that the *Quakers* have Lick'd it up, as they wou'd Pretend, by *Inſpiration*; which if ſo, was moſt Certainly from the *Devil* the Father of *Lies*. But let us ſee more of them. *Richard Hubberthorn* in his *works*, Printed. 1663. among ſeveral *Queres* which he puts againſt *Chriſt*'s being a *Creature*, or having any *Created Nature* in Him, do's Demand. p. 49. and 50. *When was that Chriſt Created, which you ſay muſt as a Creature Judge the World? And if in* Mary's *time, who was Judge of the World till then? Was not the Perſon of Chriſt Jeſus before the World was? And when had the Man Chriſt Jeſus his Beginning, if you can Declare it? How is Chriſt the only begotten Son of God, if He be a Creature, or how can God beget a Creature? And if the* whole Perſon *of Chriſt was not before the Earthly* Adam, *how was the Creation made by Him? Or how can He be of the Nature of fallen* Adam, *and not Earthly and Defiled? And is the Fleſh of Chriſt* Heavenly *or* Earthly? *Or is He Chriſt without His Fleſh?* i. e. He had always an *Heavenly Fleſh*, and that He has ſtill: But never took *Fleſh* of *Adam's*

Adam's Nature; for then they think He must have been *Defil'd*. As if He cou'd not take the *Nature* without the *Defilement*, which was but *Accidental* to it. *George Fox* in his *Great Mystery*. p. 99. sets down this *Principle*, of the *Professors* (as he calls them) *That Christ hath a Humane Reasonable Soul*. And he Disputes against it, and Battels it as a Gross *Error*. For (says he) *Is not a Human Soul, Earthly? for you say that Christ had a Human Soul, and is not Human, Earthly? And hath a Human* Body, *and is not a Human* Body, *an Earthly* Body? *was not the first man of the Earth, Earthly, and had an Human* Body; *the Second man, the Lord from Heaven?* This is the *Heavenly* Body and *Flesh* which they suppose *Christ* had from *Eternity*. But here, and in many other Places, they Deny *Christ* to have either *Human* Body or *Soul*, or to be a *Man*, otherwise than, as they say, He was *Man* before the Creation. This being Urg'd against them by *John Bunyan* Minister of *Bedford*, who, in his *Gospel-Truths Opened* Sect. 18. takes pains to prove that the *Christ* who was Born of the *Virgin* was the true *Saviour*, and then Infers. p. 652 of his works in these words. *How are they then Deceived who own* Christ *no otherwise than as He was before the world began—— For in their owning of Him thus, and no otherwise, they do directly Deny Him to be come in the Flesh, and are of that* Anti-Christian *Party which* John *Speaks of.* 1 *Joh.* iv. 3. *Edw. Burrough* Answers this Book of *Bunyan*'s, and coming to this Passage, p. 142. of his works, he Repeats *Bunyan*'s, words thus. *How are they Deceived who own Christ no otherwise,*

wise, than as He was before the world began &c. And instead of Clearing the *Quakers* from this Objection, or Disowning it to be a *Principle* of the *Quakers*, he stands by it, and pretends to give Reasons for it, as, *Christ the same Yesterday, to Day, and for Ever.* And that *Christ* was before *Abraham* &c. And falls upon *Bunyan* for his *Grievous Ignorance*, in not Apprehending this *Quaker-Mystery*, as he words it thus, *To own Him* (Christ) *as He was before the world was, for Salvation.* But that was not the Question. *Bunyan's* words, even as Repeated by *Burrough*, are not against owning *Christ* as He was before the World was (for that *Bunyan* and all *Christians* own) but against owning Him so, And *No otherwise.* i. e. Not as having taken *Flesh*, in time, of the B. *Virgin*, having *Suffer'd*, and *Dy'd* for us: for in that Respect, and not only as He was before the World was, *Bunyan* Contends that He was our *Saviour.* And *Burrough* opposing him in this, shews plainly what they mean *viz.* That *Christ* has now no other *Flesh* or *Manhood* than what He had before the World was; and that He is not our *Saviour* upon account of that *Flesh* of *Jesus*, which He Borrow'd as a *Vail* to shrowd Himself in for a time, or for what that *Body* suffer'd; but that He is our *Saviour* only as He was before the World was; and as they say that He is *Inwardly* now in their *Hearts*, in His *Heavenly Flesh* and *Blood*, which he had from *Eternity.* And the whole *Merit* and *Atonement* for *Sin* they place in the *Inward* Shedding of this *Spiritual Blood* in their *Hearts*; which they call the *Sufferings* of *Christ*, yes and

of

of His *Manhood* too, of His *Body* and His *Flesh*! thus *Bantering* Mankind, while they Mean nothing of this of that *Visible* Body, in which He Appear'd, in the Days of *Pontius Pilat*, and which was *Nail'd* to the *Cross*; but of the Invisible Body, *Flesh*, Blood, and Bones of the *Godhead*. The *Arch-Enemy* having Taught them this *Damnable Heresie*, and thereby put the *Grossest* of *Darkness* for *Light*, and Defrauded them of whole *Christianity*, the Faith in the outward *Jesus*; and what He did and suffer'd *outwardly* for Us; tho' it be *Inwardly* Apprehended and Apply'd by *Faith*, which is the *Gift* of *God*. He of His Infinit Mercy Grant it at length to these Miserably Deluded Souls. For they yet stick fast in this *Root* of *Bitterness*, and *Bond* of *Iniquity*. As you may see in a Book lately Publish'd by one of themselves, but who has, with others, happily Discover'd the most Gross of their *Heresies*, this is one *Daniel Leeds* in *America*, his Book is Intitul'd *News of a Trumpet Sounding in the Wilderness*, Printed at *New-York*. An. 1697. And some Numbers of them are sent over hither. There, at the Conclusion of the *Preface*, he tells of the *Doctrin* which is, at *Present*, *Preach'd* among the *Quakers* in *America*. One Preach'd thus (says he) *It is the work of the Devil to cause People that have Profest the Appearance of Christ in the Heart, to Respect the Person without them*, Another Preached thus. *I am Grieved that any, that have Profest the Light, shou'd now direct the Minds of People to Respect him, as he is now in Heaven above the Clouds. Truly Friends, it is Delusion.* Another Preach'd thus. *There is that wou'd*

have

have Flesh added in the Creed, but let them take it that will. I believe the Lord will give them his Plagues and Torments with it. Of this, a *Quaker* there, one *Abraham Hulings* complained; and gave in a Paper, with the above cited *Quotations*, under his hand, to the *Quakers Church* at *Burlington*, desiring them to censure this *Doctrin*. But they wou'd not. On the contrary they *Excommunicated*, or *Disown'd* (as they Phrase it) this *Hulings*, for opposing this *Doctrin*. Moreover, says *Dan. Leeds* "*there* "*is one* John Humphrey, *a Preacher near* Phi- "lidelphia, *that writes a Letter against* G. Keith "*and his Friends, wherein he has this Expression,* "I am Grieved to hear some say, they ex- "pect to be Justify'd by that Blood that was "shed at *Jerusalem. In Justification of which* "*Passage, he writes in another Letter thus.* His "(*Christs*) own words will clear me from your "Aspersion. *Joh. 6. 63. It is the Spirit that* "*Quickneth, the Flesh profiteth nothing.* So He "himself ascribes the work of Mans Salvation "and Sanctification, not to the Flesh that Suf- "fer'd; but to the Spirit that Quickned: "Not to the Blood that was shed at *Jerusa-* "*lem*, but unto that Flesh and Blood which "was Spiritual, *&c. of this False Doctrin* G. K. "*complain'd to the Quarterly Meeting at* Phila- "delphia, *but no Answer cou'd he have, nor no* "*Blame nor Condemnation must pass against their* "*Brother* John Humphrey *for this False Do-* "*ctrin*; *tho' it's near Six years since these Let-* "*ters were Writ.* Thus far *Dan. Leeds.* As to the *Quakers* mis-understanding of this, and other *Texts* in the *6th.* of St. *John*, it is Recti-

fy'd

fy'd before p. 101. this *Text.* ver. 63. is an Explanation of *ver.* 53. viz. That it was *Christ*'s Literal *Flesh* of which He spoke: but He corrected the Gross Conception of *Eating* it *Literally*; in which sense it wou'd not have Profited any who had *Eat* it: But the *Spiritual-Eating* of it, by *Faith*, is that which *Quickneth.* but the *Quakers* put the *Figure* and the *Allegorie* upon the *Flesh*, as if it were not the *Outward Flesh* of *Christ* of which He spoke, but an *Inward* and *Allegorical Flesh*, by which they mean what they call their *Light within:* And so *Enervat* and *Evacuat* the Whole *Foundation* of the *Christian Faith. Dan. Leeds* Informs Us, That in *America* the *Quakers* had heard, that their *Brethren* in *England*, particularly at *London*, where most Notice has been taken of the Late Controversies with them, had begun, of Late, to Preach of an *outward Christ*, and of His *Death* and *Sufferings.* But this is only to Amuse. For, as has been said, they are not Charg'd with Denying the Matter of Fact, that *Jesus* of *Nazareth* did *Suffer*, as is Recorded of Him, in the H. *Gospel:* And which they now Preach, to make themselves Appear to be *Christians*: But who ever heard them Preach of *Faith* in Him, His *outward Sufferings* and *Death*, as of any Necessity to *Salvation?* This only is the *Christian Faith.* The other, of an *Historical* Belief that He did *Suffer*, is no more than what both *Jews* and *Mahometans* do Confess; And which the very *Devils* do *Believe*, and *Tremble.* And no more have the *Quakers* yet Preached. But they think that a Great Deal; and are brought to it,

it, with mere Force. For, till of late, the *outward Christ*, or *Jesus* of *Nazareth* was seldom or never so much as mention'd in any of their Meetings, unless to *Revile* and cast *Dirt* upon Him. To give it as a Mark of *False Ministers*, to *Preach Christ without, and bid People believe in Him, as He is in Heaven above.* Nay as a Proof of their being *Possest* with the *Devil*, as *G. Fox* Blasphemes, *The Devil was in thee* (says he to a *Christian*) *Thou say'st thou art Saved by Christ without thee, and so hast Recorded thy self to be a Reprobate.*

Will. Smith's Primmer. p. 8. *Gr. Mystery.* p. 250.

But tho' *the Quaker Preachers* in *London*, to stop the Cry against them, have of late, submitted to Mention the *outward Christ*, with some seeming Respect: Yet, in the Country, where they have less *Politicks*, and more *Honesty*, they cannot be brought even to that, as you may see in *Sat. Dis.* Glean. *Sect.* vi. N. 4. p. 94. And there are later Instances, which *G. Keith* met with in a Progress he made last Summer, by Invitation from some *Quakers*, who begin to open their Eyes, in *Huntington-shire*, and other Places thereabouts, where, tho' kindly Receiv'd, and the *Doctrin* he Preach'd of *Faith* in the Lord *Jesus* of *Nazareth*, and what He *Did* and *Suffer'd* for us, well Entertain'd and Listen'd to by several of the *Sincere* tho' *Deluded* among the *Quakers*: Yet it was a *New Doctrin* to them: And ther were others who violently oppos'd this *Doctrin*, particularly of the *Quaker* both *He* and *She-Preachers*; one of which at St. *Ives* in *Huntington-shire*, ask'd him *what* Christ *he Preached?* He said, *The Man* Jesus *of* Nazareth, *who was*

Born

Born of the Virgin, *Nail'd to the Cross*, &c. She askt, *what was become of him*? G. K. said, *That He was gone into Heaven. What* (said she) *that Heaven above our Heads* ? Pointing upwards. Which she Ridicul'd: And said she knew no *Christ* or *Heaven* but *within* her self. Thank'd God, *That she had Bread in her own House, and Water in her own Cestern : And did not believe that ther was any thing without her cou'd do her any Good.* And upbraided *G. K.* that he cou'd not be content with the *Ancient Doctrin* of *Friends*, of *Faith* in the *Light within*, as alone *sufficient* to *Salvation* ; and ask'd him, *if now he wou'd have any thing else ?* Or *wou'd he make himself Wiser than all the* Friends *who had gone before ?* And to the like purpose.

A *He-Preacher* at *Charteres* in the Isle of *Ely*, being askt by G. K. *What he suppos'd was become of that* Body *which* Christ *took of our Nature ?* Answered, *That He left it behind Him when He Rose from the Dead.* And he Profess'd to Believe in no other *Christ*, but only his *Light within*. *G. K.* met with several the like Instances in that Journey: Which I will not here Repeat, because we may have them, perhaps, in Reasonable time from himself. And these which I have mention'd are sufficient to shew, that however some at *London* wou'd Gloss it, the *Quaker Faith* is not Grounded upon our Lord *Jesus* of *Nazareth*, but upon their *Light within*, which they will sometimes so call, to Elude the world: And as they Believe not that *Christ* took our *Nature* Truly and Really into His own *Person*, while He was upon the Earth; but only as a *Cloak* or *Vaile*

to put about Him, for a time; so they think that He has now, ever since His *Ascension*, quite laid aside and thrown off that *Vaile* of our *Nature*; and that He has nothing at all of it now in *Heaven*: But that He subsists there only in that *Heavenly Humanity*, *Flesh*, *Blood*, and *Bones* which they suppose He had from *Eternity*.

And this being their *Faith*, they must needs think the Common *Christ* of all *Christians*, as a True and Real *Man*, subsisting in our *Nature*, now and for ever to come in *Heaven*, to be *False* and a *Lye*; and consequently to be an *Idol*, and our *Worship* of Him to be *Idolatry*: And as a necessary Consequence of this, they must *Hate* and *Detest* our *Christ*; they must *Curse* Him, and *Renounce* Him; as they have done, which I come next to shew. And yet, at the same time they Pretend to Worship the same *Christ* with us: And produce their Testimonies to *Christ*, thereby Intending to make us Believe as if they were true *Christians*, because they use the word *Christ* and *Jesus*, as we do, but not in the same *Sense*; which they know right well in their own Consciences: Yet, in their *Quaker Plainess* and *Sincerity*, they wou'd thus Put upon us! They Differ from us in the *Object* of our *Faith*, and not only in the *Manner* of our *Worship*, which Difference ther may be, and ther is among *Christians*; they Worship not the same *Christ* with us: For otherwise, if they only thought us Faulty in the *Manner* of our *Worship*, why wou'd they, for that, *Curse* and *Damn* our

our *Christ* Himself, call Him an *Imagined God*, and *Utterly Deny* Him? But to the Proof.

Their Blasphemous Contempt *of* Christ.

3. The *Quakers* having thus Transfer'd the whole *Merit* towards our *Salvation*, from the *outward Christ*, to their *Light within*. They have set up these *Two*, as *Inconsistancies*, as Utter *Enemies* to one another. Which they must be, upon the *Quaker* Notion. For *Both* cannot be the *Object* of *Faith*: And since Both are made so, the one, by All *Christians*; the other, by the *Quakers*; one of them must be a *False God*, by the same Necessity, that the other is the *True God*. Therefore the *Quakers*, tho' in Gross Dissimulation with the World, they wou'd seem to speak Honourably of our *Blessed Lord*, yet they mean it not of *Him*, but of what they call their *Light-within*, as has been Sufficiently shewn.

But, on the other hand, when they speak Plainly of Him, They *Deny* Him, they *Renounce* Him: Nay they *Curse* and *Damn* Him, as a *False Christ*, a *False God*. They send the whole *Three Persons* of the *Holy* and Ever B. *Trinity* into the *Lake*, and the *Pit*, as shewn in the Second Part, p. 38. &c. And *Boldly* and *Blasphemously* say, *That the* Lord Jesus *whom we Profess is* Accursed. *ibid.* p. *Edward Burrough* p. 101. of his *works*, calls that *Christ* to whom we *Pray*, an *Idol God*, and a *Dead God*.

Josiah Coale, of High Renown among the *Quakers*, in his *Works*, Collected and Reprinted *An.* 1671. oppoling one *John Newman*, for saying *If ther be no Personal being of* Christ, *then ther is no* Christ *to Exercise* Faith *in.* Answers p. 336. *By this kind of Arguments of*

J. N. *if Faith be Exercis'd in a Perſonal Being of Chriſt, it's Exercis'd upon Fancie and Imagination, Which is very True; for a Perſonal Being of Chriſt is not Scripture.* Here he makes a *Perſonal* Being of *Chriſt* to be nothing elſe but *Fancie* and *Imagination*, and conſequently no *Object* of *Faith*. Theſe *works* of *Joſ. Coale* have Prefix'd High *Teſtimonies* and *Elogiums* from *George Fox*, *G. Whithead*, and from *Will. Penn*. Wherein ther are Multitudes of the like *Blaſphemies*.

Having thus made a *Perſonal* Being of *Chriſt* now in *Heaven* to be nothing elſe but an *Imagination* of *Chriſtians*, it follows, That the *Quakers* do think Him to be an *Imagined God*, as they ſay Expreſly, in *The Sword of the Lord drawn*. p. 5. *And here* (ſay they) *Sottiſh Minds, your Imagined God beyond the Stars, and your Carnal Chriſt—is utterly Deny'd, and Teſtify'd againſt by the Light which comes from Chriſt.* So that, by this, the *Perſonal Chriſt* of *Chriſtians* in *Heaven*, is an *Imagined God*, and a *Carnal Chriſt*, who is *Utterly-Deny'd* and *Teſtify'd againſt*, by the *Quakers Chriſt*, I have before Quoted *G. W.* in his *Light and Life*. p. 54. Ridiculing of the *Chriſtians*, for *your Boaſting* (ſays he) *of your God and Chriſt at a Diſtance above the Clouds, Stars, and Firmament.* I Repeat it here, to ſhew the *Harmony* of the *Quakers*, in the ſame *Stile* and *Senſe*. In the ſame *page* of *The Sword* before Quoted, the *Quakers* add, *That this Chriſt the man of God, is God and Man in one Perſon, it is a Lye——— And as for* this Poſition, *That Chriſt being the only God and Man in one Perſon, Remains for Ever a Diſtinct Perſon from all Saints and Angels, notwithſtanding their Uni-*

Union and Communion with Him, the *Quaker* Answer is, *your words are Utterly Deny'd and Deteſted, and your Diſtinctions are Abominable.* The *Spiritual Union* and *Communion* with *Chriſt*, was Allow'd to the *Quakers*: But that will not ſerve. They will have no ſuch *Perſon* as *Chriſt*, but only the *Light within*, which is not a *Perſon*. And *G. Fox*, as before Quoted ſays, *The Devil is in them, who Expect to be Saved by* a Chriſt *without them*: tho' they Acknowledge, That it cannot be without the *Operation* of His H. *Spirit* within them; as the Perſon fully own'd whom he oppos'd. But no Matter for that. They will have no *outward Chriſt* at all. And they make it a Mark of *Falſe Miniſters* to *Preach* of *Faith* in an *outward Chriſt*. *Will. Penn* Says (of which I have often Minded him) *That the Perſon who ſuffer'd upon the Croſs was Properly the Son of God, we Utterly Deny.* And in his *Sandy Foundation*. p. 20. he calls Him a *Finit* and *Impotent Creature*.

Will. Bayly, in his *works*. p. 307. ſays, *what was his* (Chriſt's) *Perſon, being mean and Contemptible, to them* (His Diciples) *more than another Perſon?* And p. 600. &c. He vehemently oppoſes the *Outward* and *Viſible Chriſt* to be the *Saviour*. He ſays, The Apoſtles, *did not Preach a Viſible Chriſt with Fleſh and Bones*: And he asks, *who was* Enoch's *Saviour and the Prophets, who were before that Viſible Fleſh and Bones was?* Then he Ridicules thoſe, in the *Quaker-Language* before Mention'd, who *Preach a Viſible Man with Fleſh and Bones, at a Great Diſtance from all People, Above, where the Sun, Moon, and Stars are.* And p. 24, 25. *Whoſoever*

ver Preacheth, or causeth People to Believe their Saviour is without them, and that the Carnal Eye may behold His Glory, who is to be Revealed——I say, whosoever Preacheth to People of a Saviour without them —— and of a Kingdom without them —— I charge all such, in the Name of the most High God, To be Horrible Blasphemers, and Ministers and Messangers of the Devil. He adds, by way of Amusement, while the Light of Christ condemns them within, and while the Kingdom of God Suffereth violence within them. For even then, and then Chiefly, is the *Faith* in the *outward Christ* to be Preached to them, to *Reclaim* and *Convert* them. O no, say the *Quakers*, the *outward Person* of *Christ* is not the *Mediator*, or the *Lamb of God*, who takes away *Sin*: but only the *Light* in the *Heart*, for *Christ* is not any *Person*, but only a *Principle* or *Quality* in the *Heart*. As *Will. Penn* says, *What is Christ but Meekness, Justice, Mercy* &c. who then can deny a Meek *man to be a* Christian? And *W. Bayly* here p. 38. *Humility and Meekness in the Heart of God's Child, is a* Mediator — *it is the* Lamb of God, *that taketh away the Sin.* And this the *Quakers* do *worship*, as *Christ* in *them*. *G. Fox* falls upon those. *that are not worshiping Him* (Christ) In *them*. But for the *outward Christ*, and His *Sufferings*, the *Quakers* Despise them to that Degree, That they Prefer *their own* Sufferings to them. They say, that *Their Sufferings* are *Greater*, and more *Unjust* than the *Sufferings* of *Christ*. That the *Blood* of *Christ* was no More than the *Blood* of another *Saint*. Nay they make it not so much as the *Blood* of a *Quaker*. For of *Christ's* *Blood*

See Su. p. 140. and Sat. Dis. p. 23. &c.

Gr. Myst. p. 55.

See Sn. p. 134. 135. &c.

Blood they say, *Can outward Blood Cleanse the Conscience?* &c. as we have heard. But of the *Quakers Blood* they say, That those who shed it cou'd not be Purg'd from that Guilt, but by *The* Damn *Blood* (of the Quakers) *which they so Cruelly shed.* I desire any *Quaker* to shew such a Term of Respect to the *Blood* of *Christ*, which was shed upon the *Cross*, in all the *writings* of the *Quakers*. No. That cannot be done. But, on the Contrary, The *outward Christ*, and His *Blood* was that at which they Levell'd all their *Venomous Darts*. They set up the Doctrin of *Perfection* in themselves, say They are *Free* from *Sin*, and therefore, from *Repentance*. But they will not allow that *Prerogative* to our B. *Lord*. It is told *Sect.* xiii. how *R. Hubberthorn* calls his opponent a *Lyar* and a *Slanderer*, for saying, That *Christ Himself* was not Capable of *Repentance*; and says, *He was Capable of Repentance*. Which cou'd not be, without being Capable of *Sinning*. For we are not to *Repent* of *Good*. But see how Differently some of them Treat *James Naylor*: They say of Him, That *he Made himself of no Reputation, yea Sin, that Knew none*. Yet I cannot think they will say, That *Christ* had *Sin*. But their *Malice* to *Christ* is, because the *Christians* do *Worship* Him; Which *Transports* the *Evil Spirit* that *Possesses* them, beyond all Rules of *Sense* or *Reason*. In a Paper of *Queres* of some *Quakers* about *Cambridge* An. 1655. Subscrib'd by *Thomas Biddal*, they say thus to the *Christians* there. *The Great Delusion, Sorcery, and Bewitched Doctrin that you are under, of these Bewitching* Simon Magus *Sorcerers, which have*

The Guilty Covered Clergy-Man Unvail'd. p. 17. An. 1657.

Hidden things brought to Light. p. 39. An. 1678.

put you upon a Christ Crucify'd without you, notwithstanding you and the Rest, are in your Filthiness, and First Nature. This is there said to be *Written from the Spirit of the Lord*, and that *The Lord Reveal'd this by His Spirit in them.* These *Queres* are Printed by one *Thom. Moore* in his *Antidote against the Spreading Infections of the Spirit of Anti-Christ.* An. 1655. p. 68. *&c.* And pretended to be Answer'd by *G. Fox* in his *Gr. Myst.* p. 132. &c. but no notice is taken of this Passage. Which *G. F.* do's not Deny. As for that Softning stroke at the end of this Quotation, *Notwithstanding you and the Rest, are in your Filthiness*, it has been Answer'd already, to be no Reason against *Preaching* of the *Crucifi'd Jesus*; but rather on the Contrary, as the Best Remedy against *Sin.*

But the Quakers sometimes Pretend, That by their Preaching against the *outward Christ*, they only mean to oppose those, who Totally Exclude, the *Sanctifying Graces* of His H. *Spirit* within *Us.* But this is a most Horrible False Pretence, against their own Consciences; for they know that ther were none such who Oppos'd them. And all those Books that I have seen, to which *G. Fox* Answers in his *Gr. Myst.* are Particularly *Large* and *Full* upon that Point. This *Moore*, p. 32. Says *That* Jesus, *who is Personally Absent from the Believer, is Dwelling in the Believers Heart, by Faith of and in Him, and so the Father, in and through Christ.* Which *G. Fox* Opposes. p. 135. And will have the very *Person* of *Christ* in *Believers.* Another, one *Ra. Farmer* wrote against the *Quakers*, in the same year 1655. a Book which he

he Intitul'd *Mysterie. Babylon the Great* &c. where in his *Preface*, he Explains himself thus. *Though God, and Christ, and Scriptures, and Ordinances be; and be never so Glorious and Excellent, yet if they be not* In *thee, in their Life and Power and Efficaciously Reforming and Conforming Virtue, they are to thee as if they were not at all, or* Worse: *But whenever they shall be in thee; let the Measures and Degrees be never so High, they will and must also be* Without *thee, and shall never be Indistinctly the* Same *with thee.* This he Prosecutes further in his Book p. 26. and speaks against such a Notion of *God* and *Christ within*, as to *make Void* the Efficacy of His *outward Sufferings* at *Jerusalem.* And this too *G. Fox* Opposes in his *Gr. Myst.* p. 173. I could give a Multitude of such Instances. I am the Larger upon this, because it is the only *Fig-Leaf* the *Quakers* have left to *Cover* their *Hellish Heresie*, in their *Contempt* and *Blasphemy* which they *Spue* out against our B. *Saviour*, His Precious *Death* and *Passion* for our *Redemption.*

Let me take this Place, to answer the *Last Effort* of the *Quakers*, upon this Head; and which being sufficiently Cleared, leaves their *Cursed* Heresie *Naked* and *Expos'd* to the *Abhorrence* of All *Christians.*

The *Quakers* are told of this their Artifice, in *Sat. Dis.* Sect. 1. N. ix. p. 12. To. which *G. W. Replies* in this *Antidote* p. 210. 211. And Repeats the Charge against them thus. *To my Adversaries confidently Asserting* (says he) *That* J. Faldo, *nor any other did ever oppose this, That they shou'd Preach* Only *the Incarnation*

on and Sufferings of Christ *at* Jerusalem *i. e. without Preaching likewise the Inward operations of His Spirit in our Hearts. And that if* Will. Penn, *or* Thom. Elwood *cannot Name one single Man, much less any of those Communions which he Disputes against, that ever thought Christ's outward Appearance wou'd save them, without His Inward Appearance, in their Consciences, then against whom have they Disputed?* The *Objection* being thus stated (wherein I take no Notice of his misplacing some words, to hurt both the *Sense* and the *English*) he *Answers* thus. *Yes I can Name one* Single Man, whom he has Vindicated against Us. *(in G. K's behalf) who has both thought and said as much as, That Christ's outward Appearance and Sufferings has saved them, without his Appearance or Work in them; And that is the said* Rob. Gordon; *And it's Charged against him, among his many other Corrupt Doctrins, by* G. Keith. *in My and his Book, Entituled,* The Nature of Christianity. p. 70. 71. Artic. 1. That Christ without Us upon the Cross, hath already subdued all things, finished Transgression, Made an end of Sin, abolish'd Condemnation and Death.

Art. 8. That Redemption, Justification, were finished and Completed in the Crucify'd Body of Christ for Us, not in our Persons.

Art. 12. That Redemption and all things are wrought, Purchas'd for Us, without the help of any thing to be wrought in Us.

So

So that here was one Man (i. e. R. G. and too many more) that laid the whole ſtreſs and work of Mans Salvation, Only *upon Chriſt's outward Appearance and Suffering, without His Inward Appearance and Operations by His Spirit in Us.*

I have given *G. W*'s words at large, becauſe upon this Depends the whole Cauſe of *Quakeriſm*. Therefore I will Examin them *Fully*, and *Fairly*.

But firſt, let me take notice of the *Modeſty* of the *Quaker-ſtile*. *In My and His Book* ſays *G. W.* It ſounds *Harſh* in *Engliſh*, becauſe, ſo *Unuſual*. But *G. W.* wou'd not Give *Place* to *G. K.* He Reſerves His *Dignity*! And *Comon Civility* is an *Hereſie* among the *Quakers*.

But now to our Work. And firſt, I obſerve, That *G. W.* has left out, in the *Articles* he Quotes out of *His* and *G. K*'s Book, the *pages* in *R. Gordon*'s Book, call'd *A Teſtimony to the true Saviour*, to which their *Nature of Chriſtianity* is in *Anſwer*. For there the *Pages* of *R. G*'s book are Quoted after Each *Article*. Which was wiſely done of *G. W.* That none might know where to find the *Quotations*, unleſs they wou'd have Recourſe to *G. W*'s *Nature of Chriſtianity*, which not one of a Thouſand knows where to find. It was Printed *An.* 1671. and now hardly to be Got. And *G. W.* not only leaves out the *Pages*, but do's not ſo much as Name that Book of *R. G*'s out of which they are taken, that his Reader might be left Sufficiently in the Dark. And that he had Good Reaſon ſo to do, will ſoon Ap-

Appear. To These *Articles* here Quoted, these *pages* of *R. G*'s *Testimony* are added in *The Nature of Christianity.* viz. p. 3. 4. 5. 20. And whoever will Read these, will see *R. G.* fully Clear himself from this Imputation cast upon him; and that he had given no Ground at all for these Objections made against him.

P. 4. and 5. he makes *Two great Gospel Truths.* The first, *God manifest in the Flesh of Christ*, whereby Christ *became our H. Priest in the Flesh, therein to offer up himself, the one Perfect* Sacrifice, *Sufficient* Atonement, *the Compleat* Peace-Offering, **Once** *for Ever, not* often, *and in Every Generation, and in* Many *Bodies* (as the *Quakers* say he Dayly *offers* Himself in their Bodies) *but in* One *Body, by* one *Offering, not in* our Persons, *or* Within *Us* (which is the Exact *Quaker* Notion) *but in His Crucifi'd Body without Us, and before any Good wrought in Us; whereby He hath already subdued all things, finished Transgression, made an end of Sin, Abolished Condemnation and Death; and so hath for Ever, as our Head, in Himself compleated the work of our Redemption and Reconciliation with God for Us; God thereby commending His Love towards Us, that,* while we were yet Sinners, *Christ Dyed for Us,* when we were Enemies, *we were Reconciled to God, by the Death of his Son,*

The other Truth is the Mystery of Christ, by His Spirit, Dwelling in His Saints, called in the H. Scripture, Christ within you; *whereby God works* In Us, *through Faith in Christ, the Fruit and*

and Effect of the work already wrought by Christ, in His Crucifi'd Body, for Us, without Us.

And then he tells that for which he Reprehends the *Quakers*, *viz.* That they *Pretend so much zeal for this Mysterie of* Christ within, *the Operations and Actings of the Spirit of God* in themselves, *That they Deny the Mysterie of God in the* Flesh *of* Christ, *as a Matter of no Necessity to them, as to Redemption, Reconciliation and Justification; Reckoning to Accomplish this, in their own Bodies, Each for himself, thro' Obedience to the Law or* Light *in his Conscience: which* Light *they call* Christ, Redeemer, *and* only Saviour; *without Respect to the true Christ, and our only Saviour,* Jesus Christ *of* Nazareth *and Redemption already wrought and Accomplished for Us, in His Crucifi'd Body.* Thus Plainly do's *R. G.* Expres himself, Giving full Testimony to *Christ within*, Dwelling in our *Hearts* by *Faith:* But Disputes only against that *Quaker Heresie*, of Placing the *Sacrifice* and *Atonement* for *Sin*, in the *offering* up of this *Light within*, Perform'd in their *Hearts*; and throwing off the *Sacrifice* and *Atonement* made by the *offering* which *Christ* made of *Himself* for Us, upon the *Cross*, as of no Efficacy to our *Salvation.* This is it, for which the *Quakers* so violently oppose him, and which *G. W.* here calls *Corrupt Doctrin.*

And observe, That in the 12 *Art.* above Quoted, *R. G*'s words are Recited Imperfect; for after the last words here put down. viz. *without the help of any thing to be wrought in us,* ther follows in *R. G*'s words p. 20. *so as to Atone with God for Us.* which Explains his Mean-

Meaning, and is most *Orthodox viz.* That nothing Perform'd *In us*, is the *Atonement* or *Satisfaction* for our *Sins*. But this, in no ways, Hinders, or *Denies* the *Necessity* of the *Inward Presence*, and *Operations* of his *H. Spirit*, to *Sanctifie* our *Hearts*; whereby only that *Atonement* Perform'd by *Christ*, in *His* own *Body*, without *Us*, is *Apply'd*, and Made *Effectual* to Us. Which *R. G.* over and over again, not only *Asserts*, but Zealously *Contends* for it.

Now let the Reader Judge, whether *G. W.* has found an Instance in *R. G.* of one who Asserted, *That Christ's outward Appearance and Sufferings, won'd save any, without His Appearance and Work in them?* The doing Right to *R. G.* is not the Matter. I shou'd not have Detain'd the Reader so long, meerly for that: But, by this it is very Evident, That the *Quakers* have all along oppos'd the *Christian* Doctrin, and Rejected all *Faith*, in *our Lord Jesus of Nazareth*, as to our *Redemption* or *Salvation*, by His *Death* and *Sacrifice* for our *Sins* upon the *Cross*. Why else did they *Oppose* (and that so *Vehemently*) those who Preached this *Doctrin:* and who also own'd the *Inward Presence* and *operations* of *Christ*, by His B. *Spirit* in our *Hearts*; not only as *Beneficial*, but *Absolutely Necessary* towards our *Salvation*; and without which, That the outward *Sufferings* of *Christ*, and all His *Ordinances*, *won'd be to us, as if they were not at all, or Worse*, as before Quoted? Why did *G. Fox*, *G. Whitehead*, and all the *Quakers* oppose this? They have Nothing left to say, But that those whom they *Oppos'd* did *Deny* the *Inward operations* of *Christ* in the

Heart

Heart and that in this only they did oppoſe them, Which being moſt Falſe; and they not being able to Produce *one Single Perſon*, who did *Oppoſe* them *In this*; ſhews what that was wherein they did *Oppoſe* them. Or if they cou'd find ſuch a Single Perſon, why did they oppoſe *Others*, who had ſufficiently Explain'd themſelves *In this*, ſuch as theſe before Nam'd? Why did they call Theſe *Devils*, *Anti-Chriſtians*, *Sorcerers*, for Preaching of *Faith* in *Jeſus* of *Nazareth*? Why did they *Belch* out, in *Fury*, ſuch *Spitefull* and *Blaſphemous Contempt*, as before Quoted, againſt the *Perſon* of our B. *Lord Jeſus?* Why did they call Him *Accurſed!* Let them hear the *Apoſtle*, That *no Man Speaking by the Spirit of God, calleth* Jeſus *Accurſed:* 1 Cor. xii. 3. *And that no Man can ſay that* Jeſus *is the* Lord, *but by the Holy Ghoſt.* Therefore till they come, not only to *ſay*, but to *Believe* this, they may be ſure, That it is not the *Spirit* of *Chriſt*, but of *Anti-Chriſt* by which they are Acted. And they cannot Truly *Believe* this, without not only being *willing*, but in an High Degree *Zealous*, to *Confeſs*, *Retract*, and *Condemn*, the Above Quoted, and all other their vile *Contempts*, and *Outrages* againſt our B. *Lord* and *only* Saviour *Jeſus Chriſt*.

I cou'd bring Multitudes of Quotations to the ſame Purpoſe of theſe before Produc'd, beſides what are offer'd in the *Sn*, to which *G. W.* has not anſwer'd: which we may eaſily ſuppoſe he wou'd have done, if he cou'd have found any thing tolerable to have ſaid to them: And till he, or ſome other of the *Quakers*, ſhall think fit to Anſwer to theſe,

it

it is needleſs to Cloy the Reader with more; Theſe being ſufficient to let him ſee into the *Depth* of the *Quaker Hereſies*, and Clear his way from their Little *Subtleties* with which they uſe to *Hide* and *Cover* them.

G. W's. Immethodical way has carry'd me from *p.* 30. of his *Antid.* to *p.* 38. becauſe both ſpeak of the ſame thing, and I wou'd ſave Repetitions: for which Reaſon I muſt paſs all he ſays from *p.* 30. to 35. which is a going over and over the ſame again and again; *Denying* the *Charge*, but not *Anſwering* of the *Proofs*.

Their Contempt of the Holy Scriptures.

XI. He comes *p.* 35. to the *Charge* againſt them of Contemning the Holy *Scriptures*, calling them *Beaſtly-ware*, *Death*, *Duſt*, and *Serpents-meat*, &c. He cou'd not, nor do's he Deny the *Quotations* where theſe names are given to the Holy *Scriptures*, for the *Quaker Books* and *Pages* are Particularly ſet down. Yet he moſt Impudently *Denies* that they have call'd the *Scriptures* by ſuch Names. *Tho' perhaps* (ſays he *p.* 36.) *making a Trade upon Scripture, or Preaching for Hire or Money, hath been ſo call'd by ſome or other.* Here is a *Perhaps*, and a *ſome or other* to throw us off again! And to make us believe, that ſuch *Names* were never given to the *Scriptures*, but only to the making a *Trade* of them. For which I muſt Deſire the Reader to look again into the *Quotations* in the *Sn.* and he will there ſee what a *Guilty* and utterly *Falſe Excuſe* and *Put off* this is. For theſe *Names* are given to the Holy *Scriptures*, to *Matthew*, *Mark*,

Mark, *Luke*, and *John*. So that his *Perhaps* is most *Certainly*; and most Certainly *G. W.* knew it to be so, tho' he, with a *Quaker Sincerity* and *Plainess*, wou'd have it only pass for a *Perhaps*. And for his *some or other*, as if he knew not who it was that said any such thing, ther is mention made before of a Passage, and it is Quoted in the *Sn.* p. 342. of the First *Edit.* (it is *p.* 110. of the *Third Edit.*) of one *George Whitehead*, in his *serious Apology*. p 49. where he says, that *what is spoken by the Spirit of Truth in any.* (i. e. of the Quakers,) *is of as Great Authority as the Scriptures and Chapters are, and Greater.* Mark that (*George!*) of *Greater* Authority than the *Scriptures!* so that, by this, all Thy *Preachments*, and of others Thy *Quakers*, which you say are *spoken by the Spirit of Truth*, are not only of *as Great*, but (*George!*) of *Greater* Authority than the Holy *Scriptures*. And what more *Vile Contempt* cou'd be put upon those *Sacred Oracles* than to compare them to the most *Senseless* and *Blasphemous Ramblements* that ever came out of the Mouths of Men! Nay, to *Prefer* these and all their *Cursed* and *Furious Venome*, and *Beastly Nastiness* (see Sn. Sect. xvii.) to the Holy *Scriptures* of *God!* Now (*George*) are *The Scriptures*, only the *Preaching for Hire!* when you Question whether the *First Pen-man of the* Scripture *was* Moses *or* Hermes, *whether ther are not many words contained in the* Scriptures, *which were not spoken by Inspiration of the* Holy Spirit, *whether some words were not spoken by the* Grand Impostor; *some by* False Prophets, *and yet* True; *and some*

by. True Prophets, *and yet* False, &c. And thy own Excuſe for all this, that this was meant only againſt *ſome Parts* of the *Scriptures*, as in *Sn.* p. 86. Was all this only againſt *Preaching for Hire?* When *G. Fox* ſaid in his *Gr. Myſtery.* p. 302. That *the* Scripture *is not the ground of Faith.* That the *Scriptures* being *outward Writings, Paper and Ink is not Infallible, nor is not Divine.* And *p.* 246. when he ſays of the H. *Scriptures*, that *They are not the word of God.* And in his *News coming out of the North.* p. 39. where he argues againſt thoſe who Plead for the *Scriptures*, he ſays *Hebrew, Greek, and Latin is your Original —— you ſay that Mathew, Mark, Luke, and John is the Goſpel, which is Carnal* &c. was this only *Preaching for Hire?* Now *(George)* be *Aſham'd* and *Bluſh* (if Thou Canſt) and *Confeſs* and *Retract* (if Thou be'ſt a *Chriſtian*) all your Horrid *Contempt* and *Blaſphemy* againſt the H. *Scriptures* of *God*; and Preferring all your own *Groſs Deluſions* before *Them*, which are *your Life.* Deut. xxxii. 47.

This is all that *G. W.* ſays to this Point. And yet in his *Contents* he Intituls this, *The Quakers clear'd from Calumnies, in that Point.* This is the *Clearing!* But ſome Read the *Contents* of Books, who Read not the *Books:* And ſuch muſt think, that ſomething *Material* is *Perform'd*, where ſo much is *Promis'd.* And ſuch only can be Satisfi'd with this and other *Quaker Anſwers* and *Defences.* See more, upon this Head of the H. *Scriptures*, in *Sect.* xiv. xv. xvi.

Their Conforming *and* Tranſforming *to Every* Turn.

XII. He comes, in the next place, p. 37. to anſwer their *Conforming* and *Tranſforming* to every *Change* and *Turn* of Government that hap-

happen'd in their times: and brings a *witty* Distinction, he says they did not Change, *In point of Worship, Principle, Faith or Discipline.* This they borrow'd from the *Church* of *Rome*, which only, with the *Quakers*, pretend to *Infallibility*: And when Press'd with their many *Rebellions* and *Treasons*, which they have *Rais'd* and *Fomented*; their *Hypocrisies* and *Dissimulations*, Breach of *Faith*, and other *Immoralities* of their *Popes* &c. then they come in with the Distinction, which *G. W.* here uses, That their *Infallibility* stands nevertheless *Firm* and *Sure*, that is, as to Matters of *Faith*. Of the Difference betwixt the Pretensions of the *Church of Rome* and the *Quakers* to this *Distinction* it is spoke to in the *Sn.* Sect. vi. n. 1. And I shall have occasion hereafter to speak further of their *Infallibility*: only, for the Present, let us take Notice, That here *G. W.* owns all the *Quaker-Treasons* and *Rebellions*, their *Trimming*, *Conforming*, *Transforming* &c. still as the *Cards* turn'd. Moreover their *Cursing* and *Damning* the *King* and all the *Loyal* Party: their Encouraging the *Rebels* and *Usurpers* of *England* to shed more *Blood*, and carry *Slaughter* and *Destruction* into other Countries, throughout all *Europe*, and even to the Ends of the Earth. And all this, not only as their own *Advice* or *Direction*; But as the *Immediate Command* of *God*, and Given forth in *His Name*, and by *His Authority*. As is shewn at Large in the *Sn.* Sect. xviii. However what cares *G. W.* for all this! they are Safe as to *Worship*, *Principle* &c! But in the same *Sect.* it is shewn, That after the *Restauration.* 1660. the *Quakers* did quite *Alter* and

Change their *Principle*, as to *Fighting*; or else they *Ly'd*. So that here is Changing of *Principles* too *(George)* And many other *Principles* besides this, even quite thro' all or most of your points of *Doctrin*; which, of Late, you wou'd *Chop* and *Change* and *Face about* from your *Ancient Testimonies*, they being Discover'd past *Defence*. But never the less *Infallible* for all this! What signifies a *Lying*, *Cursing*, *Damning*, *Blasphemous*, *Traiterous*, and *Nasty* **Infallibility**, so it be **Infallible** Still! so *Worship*, so *Principles* be found! tho' this *Infallibility* is their Main *Principle*!

But *Infallibility* is not the Article we are now upon. It is the *Quakers Changeability*, and *Unconstancy*; and from hence, as *G. W.* quotes the Improvement made of it in the *Sn.* p. 285. (it is p. 227. of the Third *Edit.*) *Judge whether these be sound Principl'd men, that can Turn, Conforme, and Transform to every Change according to the Times, whether these be fit men to Teach People?* Now do's not the Reader think that these are the words of the *Sn.* spoken of the *Quakers?* which I thought (because they are truly applicable to them) till I turn'd to the Place, and there I found, That they are the very words of a *Declaration* of the *Quakers*, after the *King* came home 1660 (only Recited in the *Sn.*) and they Pointed them against the *Presbyterians* and other *Dissenters* who had been *Trimmers* under the several *Usurpations*; and therefore urg'd against them that they were not fit to be Admitted as *Teachers* of others, who had been so *Unconstant* and *Wavering* themselves.

But

But to ſhew how Curſorily *G. W.* Read over the *Sn.* if ever he Read it All (he was ſoon weary of it) he thought that theſe words, which he Repeats out of the *Sn*, had been ſpoken againſt the *Quakers*: and therefore he crys out upon them (ut *Supra.* p. 37.) *Theſe are ſtill Deceitful and Envious Suggeſtions.* Thus handſomly giving himſelf a Box on th' Ear; for the *Deceit* and *Envy* are the *Quakers*, being their own words. Well! Really this *George* is Excellent Company! He cannot hear an Ill word ſaid, but he muſt apply it to the *Quakers.* Guilty Conſcience! Like the man, who hearing ſome cry out a *Whore* in the ſtreet, ask'd how they came to abuſe his *Wife.* But *theſe are ſtill Deceitful and Envyous Suggeſtions!* Therefore (George) come along with me to the Next.

XIII. In the *Sn.* p. 313. and 314. of the *First* Edit. (*Sect.* xxiii. N. vii. of the *Third* Edit.) it is told that the *Quakers*, out of their Conceit of *Abſolute* and *Senſeleſs Perfection* in themſelves, do never Pray for *Remiſſion* of *Sin*, as Suppoſing they have none to be Forgiven. And there is Publick Notice given in theſe words, *If any can give Evidence, that ever he heard, at any* Quaker *Meeting, Remiſſion of* Sins *Pray'd for, he is Deſir'd, for the Vindication of the Truth, to Declare it.* All this *G. W.* paſſes over. Nor do's he himſelf ſay that ever he heard the *Quakers* Pray for the *Remiſſion* of their *Sins.* But he takes hold of a Charitable Prayer of the *Author*'s for them, bemoaning the *Deſperateneſs* of their Condition, who will not ſo

Their making no *Confeſſion of Sin*, or *Praying* for *Pardon.*

much as *Ask*, and therefore have no Promise to *Receive* Pardon for their *Sin*: Their way being Blockt up by a *Proud* and *Blind* Conceit of their own *Perfection*, from *Seeking*, or so much as *Wishing* to Return from their *Sins*! Therefore Prays that Author for them, *The Lord help them, and hear our Prayers for them, since they will not Pray for themselves.* Of these only words *G. W.* takes hold: And first he (after his *Christian* Manner) Returns him *Reproaches* for his *Prayers*, just Trans-versing our *Saviour*'s Command, to Return *Prayers* for *Reproaches*. Thus have they learned *Christ*! But he says that the Author of the *Sn.* has herein *Notoriously Belyed the* Quakers, *in saying that they do not Pray for themselves.* Remember(*George*) that the *Prayers* which are spoke of in that Place of the *Sn.* are *Prayers* for the *Remission* of *Sins*, of these only was what above is Quoted Spoken: and if *Thee* meanest any other, *Thee* Dodgest *George*, and Actest not *Sincerely*, tho' very like a *Quaker*! Therefore we will suppose (to save thy Reputation) that *Thee* do'st mean by the *Quakers* Praying for themselves, their *Confessing* of their *Sins*, and Praying for the *Forgiveness* of them. And now *George*, tell us, Did'st *Thee* ever hear such *Prayers* in any *Quaker-Meeting*? Did'st *Thee* ever Pray after this fashion among the *Friends*? No. Thee canst not say it. How then are the *Quakers* Notoriously *Bely'd*, in saying they do not *Pray* for themselves, when in the same Place, it is over and over again plainly Express'd, that the *Praying* there spoke of is for the *Remission* of *Sins*, and of no other sort of *Prayers*; and

and the Reason given shews it, *viz.* That the *Quakers* think themselves to be *Perfect*, and without *Sin*; and therefore do not make any *Confession* of their *Sins*, or Begg *Pardon* for them. Now what has this to do with any other sort of *Prayers?* of which *G. W. wittingly* and *willingly* Means what he says here of the *Quakers* Praying for themselves, when he knew that it was meant quite otherwise in the *Sn.* which he pretends to Answer. This he must own, Unless he can Produce *Vouchers* for their making *Publick Confession* of their *Sins*, and Asking *Pardon* for them. But since he himself (the *Eldest Preacher* now among them) cannot Vouch it, I think we may Despair of any other. If ther needed further *Vouchers*, I cou'd Produce Many, even as Many of their Hearers as will speak the Truth. But I will give one Remarkable one which will shew that it is not *Forgetfulness* in them, but against their *Principle*. Mr. *Thomas Crispe* was of their Communion about 30 years, a Constant *Hearer*, and a Zealous *Sufferer* too among them. But he took offence at their never having any *Confession* of *Sin*, or *Prayer* for the *Remission* of it, in their *Publick Meetings*; and complain'd of it above 20 years ago. But no *Rectification* — No not at this Day, when they are putting a new Face upon all their Matters; But they will not be brought to this, to Confess themselves *Sinners*; for then they might be brought to *Repentance*; of which they Declare themselves *Incapable*. For this, among other *vile Heresies*, Mr. *Crispe* has *seperated* from them; of which he has given us a very Good

Account, in Several Treaties he has wrote against the *Quakers*. They who were of them, must know them best. Let me give another Authority, of *Daniel Leeds* before mention'd, in his *News of a Trumpet, Sounding in the wilderness*. &c. p. 138, 139. he Charges them, in these words. *You do never in your Meetings Pray for Pardon or Forgiveness of Sin (not that I have heard in Twenty years Due Attendance) for seeing it is Christ in you that Prays, ther is no need of it, He being without Sin. Secondly, You do not Pray to Christ, because it being Christ in you that Prays, it is Absurd for Christ to Pray to Himself.* Thus you see their Practice is Uniform, all the world over: yet not Consistent with it self. For *Rich. Hubberthorn* p. 20. of his *works*, Collected and Reprinted *An.* 1663. Repeating this Assertion of *R. Sherlock* his *Opponent*, viz. *Christ Himself was not Capable of Faith and Repentance.* Answers, *Here I Charge thee to be a Lyar and a Slanderer; for He was Capable of Faith and Repentance.* Now, How *Christ Himself* was Capable of *Repentance*, who never did *Sin*: And yet the *Quakers* to be above *Repentance*, is left for them to Explain. *Fran. Bugg*, in his *Picture of Quakerism*. Printed. 1697. says p. 64. That he had been more than 25 years among the *Quakers*, and a *Principal-Member*, Yet never had heard any such thing among them. Moreover that he had Read the Chief of their Books (of which he there sets down a Catalogue) and tho' ther are some *Prayers* in them, yet nothing like *Confession* of *Sin*, or Begging for *Pardon* of *Sin*, is to be found in any of their *Writings*; and he Provokes them to

to ſhew any *Quotation* of this ſort, out of all their Books. He names p. 68. a Book of *George Whitehead*'s. call'd *Judgment Fixed*, Printed. 1682 where ther is a Long *Prayer* of near 3 pages, beginning at p. 354. fill'd with nothing but *Phariſaical* Boaſt's of his own *Perfections*, and *Appeals* to God, with *Imprecations* and *Reproches* upon his *Adverſaries*: But not one ſyllable either of *Confeſſion* of *Sin*, or Asking *Mercy* for it. I wou'd not take *Bugg*'s word (tho' I had no cauſe to doubt it) leſt *G. W.* ſhou'd Reproach me with truſting to his Authority: But I procur'd this Book of *G. W*'s. and have it now before me, with his Long *Appeal* and *Supplication*, as he himſelf call's it; which contains *Prayers*

——— not ſo like *Petitions*,
As *Overtures* and *Propoſitions*.

And now, upon the whole Matter, after all the *Wriggling*, and *Dodging* that *G. W.* or any of the *Quakers* can uſe, it muſt be Known to all the World, and without Contradiction, what ſort of *Chriſtians* theſe *Quakers* are, *viz.* ſuch as cannot make uſe of *The Lord*'s *Prayer*; unleſs, as one of their *Preachers C. H.* who taking occaſion to Repeat it in one of his own Prayers (perhaps on Purpoſe) left out the Petition for *Forgiveneſs* of our *Treſpaſſes*, as Uſeleſs (*forſooth!*) to the *Quakers*. It was not made for them! Nor they for it! Unleſs they can have Liberty to *Mend* it, as they have done to the *Creed*, and the *Decalogue*; All of which *Articles*, and *Commands* they have Reduc'd

duc'd to *One*, viz. *Hearken to your Light within.* For this, with them, is the only *Rule* for all Matters both of *Faith* and *Practice.*

But to see the Artifice and snare of the Devil, in which these men are Caught; They who are too *Good* for *The Lord's Prayer*, have Coppy'd exactly after the *Prayer* of the *Pharisee Luk.* xviii. 11. *George Whitehead's* seems to be taken word for word out of it; only Enlarges it, and far Exceeds that *Pharisee* in *High Pride* and valuing of His own *Worthiness*! The *Pharisee* only Thanked God, *That he was not as other men are, Extortioners, Unjust, Adulterers*, that he *Fasted*, and Gave *Tythes* of *All* That he did *Possess.* These all were *Duties* Incumbent upon all; and the Neglect of which had been a *Sin* in any. But that is nothing to *George Whitehead's* Rant! Being Free from *Sin*, that is the *Prerogative* of every *Quaker*! That was a Poor Matter for the *Top-Apostle*! He tells *God*, in this *Prayer*, of his *Extraordinary Gifts*, for which he is so *Civil* as to *thank* Him, for his *Christian Spirit*, his *Faith*, and not only *Patience* but *Rejoycing* under all his Sufferings, for his *Righteous Judgment*, and for his *Understanding* too (he wou'd not thank God for Nothing) and for his *Zeal*, which was Most of All! And that Thou *hast Raised me up* (Says he to God) *in Defence of thy Gospel, to vindicate thy Truth* &c. *Thou knowest* (Says he) *the Integrety of my Soul before Thee—and that I have not sought to Exalt my Self, nor any Popularity, Party, or Interest to my Self, but only thy Glory, and the Good of Souls. Thou knowest that in the first Place my Soul hath sought for Peace—Thou knowest that thou hast Endued me with a Christian Spirit,*

rit, *and with Faith, Patience* &c. *Thou haſt alſo Endued me with the Spirit of Righteous Judgment, Underſtanding* &c. *O my God! as I have Eyed Thee — ſo I Recommend to Thee, to Plead and Juſtifie My Cauſe* &c. we ſay one Good turn Deſerves another——Was ther ever ſuch High *Arrogance*, and Setting forth his own *Excellencies* in the *Preſence* of *God*, And to His very *Face!* Before whom the Holy *Job* ſaid, *I Abhor my Self, and Repent in Duſt and Aſhes.* But he was an *Underling* to *George Whitehead*, or the Meaneſt *Quaker!* They do not *Abhor*, but *Vaunt* themſelves! they ſcorn to *Repent*, for they have nothing to *Repent* of! They are *Clean* and *Pure* as *God!* who *Chargeth his Angels with folly: and the Heavens are not Clean in His Sight.* But the *Quakers* Dare *Reckon* with Him, when He Pleaſes, and think they can ſtand the utmoſt Demand of His Extremeſt *Juſtice*; for that they *owe* Him Nothing! as *Edw. Burrough* ſays p. 32. of his works, That *God doth not accept of any, where ther is any Failing, or who doth not Fulfil the Law, and doth not Anſwer every Demand of Juſtice.* See how Literally theſe *Quakers* are Deſcrib'd, and their *Fearful* Condition, 1 *Joh.* 1. 8, 9, 10. *If we ſay that we have no Sin, we Deceive our ſelves, and the Truth is not in us——If we ſay that we have not Sinned, we make Him a Lyar.* But *Solomon Eccles* the *Fidler*, and *Quaker-Prophet*, in his *Muſick-Lecture.* p. 22. Returns the *Lye* upon St. *John*, if he Included himſelf amongſt the *Sinners*, as he Evidently do's, ſpeaking in his own Perſon, as well as of others, If *We* ſay—— But *Crowden* Anſwers with a Home Stroke, *I do Affirm*

Job xlii. 6.

Job iv. 18. xv. 15. See before *Sect.* vii. p. 87.

(Says

(Says he) *that if* John *had said he had been a* Sinner, *he had Lyed.* Therefore, since all the Rest of Mankind do confess themselves to be *Sinners*, except the *Quakers*, it is not strange to find this vile *Scraper* Determin thus Positively, in his *Quakers Challenge.* p. 3. *That the* Quakers *are in the Truth, and* None *but They.* Here they Exclude all the World. And All the World have Reason to Exclude them. *He that Confesseth and Forsaketh his Sin shall have Mercy.* Prov. xxviii. 13. What *Mercy* then can these men have, who are so far from *Forsaking* this their Blasphemous *Pride*, that they will not so much as *Confess* it! *Pride* was the First *Sin*, and of all others, sets us fartheſt off from *God*: And of all *Pride*, the *Proud*— *Humility* is the *Greatest.* This *Hypocrytical Humility* is at the widest Distance from the *True* Christian *Humility*, Hates and Abhors it, and Falls upon it, wherever it meets it. See how the *Quakers* Insult and Triumph over Mr. *Crisp* for Confessing himself a *Sinner*, in their *Rabshakeh Rebuked.* Printed 1695. Which was wrote in Answer to two Papers that Mr. *Crisp* (before mention'd) had Publish'd against the *Quakers*, in the first of which, call'd *An Essay towards the Allaying of* George Fox *his Spirit.* p. 1. he Expresses himself thus, in a *Christian Humility*, in Answer to their Abuses of him, *They cannot Represent me a Greater Sinner than (I thank God) I think my self to be.* Upon this they fall upon him. p. 5. of the *Introduction.* And first, to shew their *Sense* or *Sincerity*, they wou'd make Mr. *Crisp* to *thank God* for his being a *Sinner*; whereas any but a Malicious

Qua-

Quaker, muſt have ſeen, at firſt view, that he *thanks God* for the *Senſe* which He had given him of his *Sins*. And it wou'd be a Matter of Great *Thanks-giving* to the *Quakers*, if the like *Grace* of *Humility* were Granted unto them. Pray God, of His *Mercy*, Give it them; elſe their *Salvation* is without All the *Promiſes* of the *Goſpel*. But the *Quakers* from this *Confeſſion* of Mr. *Criſp*'s, Charge him Home, and ſay, that, by this, he owns all that they ſaid againſt him, as to the *Abuſing* of them and their *Writings*, *nor is it Poſſible* (ſays the Pen-man) *for me to Wrong him*; *for let me Repreſent him how I will*, *I cannot Repreſent him a Greater Sinner than he thinks himſelf to be*, *and* Thanks God *for it too*. And ſays that if they ſhou'd Repreſent him to be a *Whoremonger*, *Prophane Swearer*, *Drunkard*, or *Idolater* &c. this *Confeſſion of his Includes*, *not only all thoſe*, *but all other Sins*, *of all ſorts and kinds*, *how Groſs ſoever*. ſuch Bitter Enemies are they to *Confeſſion!* What ſort of a *Sinner* wou'd they have Made St. *Paul*, at this Rate, from his Confeſſion 1 *Tim.* 1. 15. that he was the *Chief* of *Sinners!* And to Diſpute againſt theſe *Brutes*, is a *Martyrdom* like that of his, who was Condemn'd to *Fight* with leſs Guilty *Beaſts* at *Epheſus*. But I have Undergone it, for their Good; tho' I Receive the *Thanks* for it of him who wou'd *Rouſe* a *Sluggard* out of his *Sweet Slumber*. But ſome of them have been *Rous'd*, therefore I Ceaſe not my Pains to Recover more of them; at leaſt to Prevent others from falling into their *Pit* of *Deſtruction*.

I have Insisted longer upon this Point than was needful to overthrow the Poor *Answer* which *G. W.* gives to it; But I did it, because this is a *Material* Point, it is the very *Bolt* of the *Door* which shuts the *Quakers* up in their *Darkness*, by Perswading them never to *Consider* any more, and be sure never to *Repent*. i. e. That they *Repented* once for all, when they first turn'd *Quakers*; But after that, they are *Sinless* and *Perfect*, and so need no more *Repentance*. *G. Whitehead* Denies, *That there is Continual need of Repentance*; and *Thomas Elwood* Justifies him in this (See *Sat. Dis.* Sect. v. N. 2. p. 51.) As he do's likewise in *G. W*'s Assertion, that the *Righteousness* in the *Quakers* is not *Finit*, but *Infinit* (ibid. *Sect.* 2. N. 7. p. 36.) And then indeed what need of *Repentance* to the *Quakers!* They are Past *Repentance*.

But *G. W.* Changes his Tune, in his *Christian Epistle, to Friends.* An. 1689. For there he Complains Grievously of their Great *Corruptions*; not only of a *Few*, but that *Few* of them, Nay *very Few* were what they ought to be. *very Few* (says he p. 9.) *have their Minds Exercis'd in frequent Prayer, or in Heavenly Meditation* &c. *But too many have their Hearts taken up with these Fading Objects, and things Below, Minding Earthly things* &c. And p. 10. he Charges them with *Degenerating into Pride, and Height of Spirit and Apparel, as Too too Many do* (Says he of the *Friends*) *Contrary to Gravity, Modesty, Sobriety, Plainess, Simplicity, Innocency and Humility.* And he goes on p. 11. *Though some Formality, and something of the Form of Truth*

Truth they may have by outward Education (yet ſays he) *'Tis not by the work of* Regeneration; *for it is but Few, in Compariſon, that Really Come in at* That *Door.* &c.

Here is a ſad Account of the *Quakers Infallibility*! which was Granted, not only to ſome *Eminent Quakers*, but as *Burrough* ſays in his *Preface* to *Fox*'s *Gr. Myſtery*, p. 7. *To Us, Every one of Us, in Particular.* Yet now, it ſeems, *Moſt* of them are Gone off; And but *very Few* Left in the *Truth*! And have thoſe that are Behind, any Greater Security than the others had! Is ther not now *Continual need of Repentance*! Is the *Righteouſneſs* that is in *Them*, not *Finit*, but *Infinit!* Can *Infinit* Righteouſneſs *Fail*, or *Fall away*! Are not theſe *Many* and *Grievous Sins*, of which the *Greateſt* Part of the *Quakers* are *Guilty*, Sufficient Matter for Publick *Confeſſion* of *Sin*, and *Repentance* among the *Quakers?* No. No. That muſt not be Admitted! They are *Perfect* and *Sinleſs*, for all this, *As their Heavenly Father is Perfect*; And, *As He is, ſo are they in this World*!

Purſuant to this *Principle*, ther is no *Petition* for *Repentance* or *Forgiveneſs* in all *G. W*'s Long *Prayer* before Mentioned. *i. e.* not for the *Quakers*, only for the *worlds People*, that they may turn to be *Quakers*. And therefore his ſaying, that the *Quakers* are *Bely'd*, in ſaying, *That they will not Pray for Themſelves*, will not hold, notwithſtanding of all their *Prayers*: For their *Prayers* are *Panegyricks* upon *Themſelves*; and Commonly *Invectives* againſt *others*, and *Curſes* inſtead of *Prayers*.

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The *Pharisee* was *Modest* to *George Whitehead*! he only Prefer'd himself to the *Publican*, and thank'd God that he was not like him. But *G. W.* not only Prefers himself before others, but upbraids them, in his *Prayer*, of *Rancor*, *Fury*, *Hatred*, *Reviling*, *Slander* &c. He *Judges* them as having *Crucify'd Christ* to themselves; and Prays *God* to *Judge* them for these things. This is his way of *Praying* for them! He supposes some of them to have *Sinn'd out their Day*, and to be *Judicially Hardened*, and these he Excepts from his Good wishes of *Opening their Eyes*; and all that are Guilty of *wilful Opposition and Hatred* against the *Quakers*; from which *Few* of their *Opposers* will Escape (Let them name one, for an Instance) and All these are Excluded the Benefit of the *Quakers Prayers*: so that when we come to compute the whole Account, we shall find that the *Quakers* neither *Pray* for *Themselves*, or any Body else. And what they call *Prayers*, are nothing Less; only Great *Braggs* of Themselves; and the Utmost *Contempt*, if not *Cursing* of others. And this is the Consequence of their *Super-Pharisaical Perfection!* for which they may Read their *Doom*, And find their *Remedy*. *Luk.* xiv. ii.

Three *Matters of Fact* Relating to the *Quakers* Contempt of the H. *Scriptures*, which *G. W.* Denys, after his *Fashion.*

XIV. From p. 40. to 44. *G. W.* comes again upon the Subject of the *Scriptures* (which has been spoke to before *Sect.* xi.) saying they want *Proof* for their *Contempt* of them; That none value them more than they do; And that *They are wholly Ignorant of any such thing*, as their *Despising* of them, or setting up their own

own writings as Equal to them, *&c.* And yet, *Reader*, he do's not ſo much as Name one of thoſe Many Quotations, which you will find (for all theſe points which he Denies) in the *Sn.* Sect. vii. yet he Crys, *Let's have plain Proof, for we are wholly Ignorant of any ſuch thing. George*, if thee had but the Honeſty to have Nam'd the *Proofs* which were brought, thee woud'ſt have found them *Plain* enough: and that is the Reaſon thee wou'dſt not name one of them. But by thy calling ſo Impudently for *Proof*, thee thought'ſt the *Reader* wou'd Suppoſe ther was none. And well he might (if he had never Read the *Sn.*) for who cou'd Imagine that ther were ſo much *Braſs* in any *Humane* face! I do not think ther is ſuch another Inſtance to be Produc'd in the World! He certainly thought to have Provok'd me to have ſet down all the *Quotations* in the *Sn.* over again: and that this ſhou'd have Nauſeated the Reader (as no doubt it wou'd) to ſee ſuch tedious Repetitions; and ſo to look no more into ſuch an Un-pleaſant Controverſy. And to avoid theſe *Repetitions* which this *Im-methodical* Anſwer forces me to, I wou'd have ſaid nothing to theſe *pages* of *G. W.* concerning the H. *Scriptures* (having ſpoke to it before) but for the Sake of 2 or 3 matters of Fact which *G. W.* Names and ſtoutly Denies. The firſt is p. 323. of the Firſt *Edit.* of the *Sn.* (it is p. 105. of the Third *Edit.*) where it is told of a man being Rudely thruſt down ſeveral ſteps of the Gallery in the *Quaker Meeting houſe* in *Grace-Church-ſtreet*, for Reading a verſe out of the *Bible* there. To this ſays *G. W.* p. 41. *We know no ſuch Indignation or Action ſhewn, by any of us, againſt the Bible, nor any*

Person because thereof; neither do we Believe it; Let the Author Prove it, if he can. Do'ſt not *Believe* it *George?* why then do'ſt thee Confeſs it, in the very Next words, after thy *Moody Simpering* faſhion? *Poſſibly* (ſay'ſt thee) *ſome Publick Diſturber might, by ſome or other preſent, be Gently turn'd out of Doors; not becauſe of the Bible, but becauſe of ſome Offenſive Turbulent Behaviour.* Here is *Poſſibles*, and *Mights*, and *Some or Others*, as if *G. W.* knew nothing of the Matter, or ever had Enquir'd into it; tho' the *Year* and *Day*, were particularly Set down, and *Richard Smith* vouch'd as then Preſent, and who did Atteſt it. But *George*, no doubt thee knew'ſt well enough, that the Perſon who came into your *Meeting* was Mr. *John Pennyman*, an *Ancient*, *Grave Gentleman*, and as *Inoffenſive* as any man upon the face of the Earth; I do not think he cou'd *Return* an *Injury*, much leſs *Offer* one. And he offer'd none, at that time, or any thing like it, other than Reading a *verſe* out of the 14*th.* of St. *Luke.* And the man who *Rudely* thruſt him down ſtairs was *William Mead:* and let him, or let thee Name any other *Diſturbance* or *Offenſive Behavour* that Mr. *Pennyman* was Guilty of, at that time; or elſe, *George*, this Excuſe of thine, and putting the *Author* to *Prove* it, and ſaying *Neither do we Believe it*, will make thee look like juſt ſuch a *Sincere* and *Plain* man as thou *Art*!

The next ſtory is told p. 330. &c. of the *Firſt Edit.* of the *Sn.* (Sect. xxiii. n. viii. of the Third) of a Grave *Council* of the *Quakers* met upon theſe (to them) *Abſtruſe* Points. 1. whether the *Body* of *Chriſt* Aroſe out of the *Grave?*

Grave? 2, whether *Christ* was to be *Pray'd* to. 3. whether we must come to the *Father*, thro' *Christ*? For *George Keith* having asserted these 3 points, they were thought so strange of among the *Quakers*, that he was Accus'd for them, and a *Council* of their *Chief-Priests* and *Elders* met to Determin of these. Which they cou'd not do (so far as I can learn) but left them as they found them. But *G. W.* takes no Notice of all this, nor do's he Deny it at all, but takes hold of one Expression, which is Mention'd in the Debates, of a *Quaker*, who being Prest with the Authority of St. *Paul*, said *That* PAUL *was Dark and Ignorant, and that they saw beyond him.* This *G. W. Denies*, and calls again upon the *Author* to Produce his Proofs, *who those were that so said, That* Paul *was Dark* &c. *or otherwise* (says he) *for ever be Asham'd of such odious Defamations.* But the Annex'd *Account* under the hand of a much more Credible *Witness* than *G. W.* will shew this to be no *Defamation*: and Consequently the *Odious* which is Pinn'd to it, must Return from whence it came; as belonging to *G. W.* his *Natural* or *Quaker Assurance*, who was *Himself* Present, and bore a Principal Part in that *Learned* Quaker *Council*. The *Account* of which I have *Annex'd*, not only to Clear this *Matter of Fact*, but because ther are several other things in it, which are well worth our Notice.

Ther is another Instance of the *Quakers* Respect to the *Bible*, which *G. W.* mentions p. 43. of a *Quaker Servant-Maid* who Burn'd the *Bible* Publickly against the *Church* (for greater Contempt!) in *Bread-street*. This is

told in the *Sn.* p. 343 of the *First Edit.* and p. 110. of the *Third.* And *G. W.* cannot get it Deny'd, but yields it very un-willingly, *Upon a late Enquiry* (says he) *we understand ther was such a Servant-Maid, who under some Discomposure and Temptation, Attempted such an Evil and Mad Action.* How! *George*, was it only *Attempted?* Enquire again, and thou wilt find she did it. Thou know'st she did it, but woud'st *Simper* it off thus. And then sayst *upon a* Late *Enquiry*, as if thou hadst never heard of it before! O thy *Mealy Modesty!* such Glorious Actions of the *Saints* do not Pass so un-regarded; or are so soon forgotten! tho' now for *Temporizing* a little they must be *Dissembl'd*: For which Reason thou sayst she was under some *Discomposure*, and call'st it a *Mad* Action. Well! we have *Mary Tucker* too (that was her Name) added to the Catalogue of *Mad-Quakers.* But, *George*, must we not have the Great *Quaker-Prophet*, *Solomon Eccles* in too, for the same reason? who coming *Naked* all over Besmear'd with T—d into the *Church* of *Alderman-bury* in *London*, and carrying his hands full of the same *Filth*, compar'd it to the *Bible* which the *Minister* carry'd in his hands up to the *Pulpit*, as is told before. And the Famous *Josiah Coal* must in too, who Justify'd our *Bible* being call'd a *Brazen-Fac'd-Book*, *Unjust*, *Corrupt*, and *Perverse-Bible*, as shewn. p. 9. of the *Gleanings* to *Sat. Dis.* And I think they are no whit behind any of these who call it *Death*, *Dust*, and *Serpents-meat*, *Beastly-ware*, &c. And then come in *George Fox* the *Captain*, and the

the whole *Rabble* of *Quaker-Prophets*, *Teachers*, *Writers*, and who not of them. And all these must to *Bedlam*, if Poor *Mary Tucker* go's. Even thee *George Whitehead* must bear her Company: for *Burning* of the *Bible* is not so Great a *Contempt* to it, as making all the *Riff Raff* of thine and thy *Fellow* Quakers *Blasphemous* and *Senseless Rattle* to be of as Great Authority as It, and *Greater!* as I have shewn before from the words of *G. Whitehead*.

But *George* says that *Mary Tucker* was *Severely Rebuk'd and Testify'd against by our Friends, who came to Understand that Attempt or Action* (He knows not yet which it was) *which we utterly Abhor*. But, *George*, how do's this Appear? was she ever made to *Sign* an *Instrument* of *Condemnation* against her self (according to the *Quaker* Discipline) and this Enter'd in your *Register Book* kept on purpose? was she oblig'd to Begg Pardon for this Fact *Publickly*, as the *Fact* was *Publick*, and of *General Scandal*? and as *John Bringhurst* the *Quaker Printer* was forc'd to do, only for Printing a Book of *Will. Rogers* (a then *Seperat Quaker*) without the License of the *Second Days Meeting*? was she *Excommunicated* as *John Bunt* (a *Quaker-Merchant*) was for selling some of these Books of *Will. Rogers*? (see *Gleanings* of *Sat. Dis.* p. 8. was any Mark of *Publick Displeasure* put upon her? No. No. None of these things! All this is a *sham*, a meer *sham*, George, *verily*! Have you treated her as you have done *G. Keith*, or *T. Crisp*, or *F. Bugg*, only for telling you of your *Errors*? or as you have

done that most *In-offensive* old Gentlemans Mr. *Penyman*, who will not so much as *Dispute* with you? whom you call *Devils Drudge*, *Devils Porter*, *Devil-Driven*, *Devil Incarnate*, *Judases*, *Apostats*, *Dogs*, *Serpents*, and 1000 such like ventings of your *Meekness* and *Forbearance*!

But why do'st, *George*, name this of *Mary Tucker* among the *Lyes* and *Calumnies* which thou say'st are in the *Sn.* when thou Confesses every word that is said in the *Sn.* of it? But it serves for *Clamour*!

We come next to Examin *G. W*'s defence of *Ed. Burrough* and Himself for two Quotations, which are brought against them in the *Snake*, shewing their Contempt of *Scripture*.

G W's. Defence of Ed. Burrough's for his Contempt of Scripture.

XV. First, as to *Burrough*. You will find the Quotation out of him in the *Sn.* p. 109. (it is of the *First Edit.* which *G. W.* Quotes, p. 339.) and *G. W.* comes to it p. 42. and Excuses *Burrough* for this Assertion (speaking of the *Commands* which are given to us in the H. *Scriptures*) *That is no Command from God to me, which He Commands to Another.* Meaning that the *Scriptures* were Commands given long ago to other Men, and therefore did not oblige us now. To this says *G. W. He intends this of Special Commands that were to some, to* BAPTIZE *and* PREACH *the* GOSPEL, *as he Immediately Explains it, and not of General Commands of Duty Incombent upon All.*

Ans.

Anſ. 1. It is well, *George*, that thou do'ſt admit the Commands to *Preach* and *Baptize* to be *Special* Commands given only to *Some*: How then came *Thee* and thy *Quakers* by that *Authority?* Think of this, *George*, for it Concerns thee.

2. How do's *Ed. Burrough* immediately *Explain himſelf* (as thee ſay'ſt) that he means this of *Special* Commands? It is true he do's name ſome *Special* Commands, as to *Baptize* and *Preach*: and ſome he ſays were ſent to do both, *To Baptiſm* (as he Abſurdly words it) *and to Preach the Goſpel*: and *Another was ſent* (ſays he) *not to Baptize but to Preach the Goſpel.* He Referrs to 1 *Cor.* 1. 17. (to which it is ſufficiently Anſwer'd in the *Diſcourſe* of *Water-Baptiſm* Sect. vii.) and thinks that St. *Paul* had not the ſame *Commiſſion* with the Reſt of the *Apoſtles.* And if ſo, He was not an *Apoſtle.* This ſhews the *Brutal Ignorance* of theſe *Enlightned* and *Infallible* men, as they Deſire to be Eſteem'd!

But were theſe *Special* Commands all the Conteſt betwixt *Ed. Burrough* and *J. Turner*, in anſwer to whom he ſaid theſe words? No. not only not *All* the Conteſt: But they were no *Part* nor *Particle* of the Conteſt; and were very Impertinently brought in by *E. B.* according to Cuſtom. The objection put by *J. Turner*, as Recited by *E. B.* himſelf, was Charging this as a *Quaker Principle*, viz. *That Saints were not to do* Duties *by or from a Command without, but from a Command within; and that the word Command in Scripture, was not a Command to them, till they had a word within them.* And this E. B. *Juſtifies*, inſtead of *De-*

nying it, and says, *That, is no Command from God to me, what He Commands to Another, and then* J. Turner, *or any other, who go's to* Duty, *as you call it, by Imitation from the Letter without*—This was wrote in the Year 1654. And we all know what they meant by that Phrase of *Going to Duty*, to Perform *Family-Duty*, &c. It was the *Duty* of *Prayer*, which was chiefly meant by these Expressions. And here *E. B.* means the same, for he speaks of Going to Duty, *as you call it*, says he; that is, in their sense, and what they meant by it. And in the same p. 47. upon the next Question, *As to the time of going to Duties*, he says, Expressly, *All Duties, as she calls them, whatsoever.* She *Jane* or *Joan Turner* against whom he Disputes, did not Pretend to the Power of *Preaching*, to *Baptize*, or any *Special* Command; but puts the Case, and the whole Dispute was concerning the *Obligation* that lay upon us to Perform all our *Duties* to *God* or *Man*; And whether the Commands in *Scripture* did lay any *Obligation* upon us to observe them? And this the *Quakers* Positively Deny; or that ther Arises any *Obligation* to *Duty*, or that any *Command* is a *Duty*, except what is Enjoyn'd by their own *Light Within*: as *W. Penn* Expressly. See *Sn.* p. 92, 93. so that *Burrough* here spoke the Genuin sense of the *Quakers*: which *G. W.* knew well enough. But wou'd *Turn* and *Shift* it as you have seen. For this Principle do's indeed *Out-Date* the *Scriptures*, like an *Old Almanack*: And Resolves All and Every thing into their *Light within*, that is, what every man Pleases to make of it: and sets men at

Perfect

Perfect Liberty from all *Rules* or *Laws*, whether *Divine* or *Human*.

XVI. But now in the next Place, let us hear *G. W*'s. Defence of Himself, for a much more Gross Expression than that of *Burrough*'s. Which stands Quoted in the *Sn.* next to that of *Burrough*'s. Sect. vii. p. 110. (it is p. 342. of the First *Edit.*) The Quotation is p. 49. of *G. W*'s. *Serious Apology* where it was Demanded of him, *Do you esteem your Speakings, to be of as Great Authority as any Chapter in the Bible?* To which *G. W.* Answers in these words. *That which is spoken by the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and* GREATER This has been Quoted and spoke to before. And he has Excus'd it in a wonderful manner! He says p. 43. that what he meant was only this, *To Prefer the Preaching with Divine Authority, according as* Christ *did, to the bare Reading of the Letter, as the* Pharisees *did*; *which was not* (says he) *at all to Lessen the Authority of Holy Scripture.* But, *George*, it is to make the *Quakers*, and *Thine own self* Particularly, to Preach with *Divine Authority, according as* Christ *did!* And then All your *Writings* and *Preachments* are as Good *Scripture*, as any He Spoke! Nay *Greater* when *spoke* by *you*, than *His*, when only *Read:* which was *Plainly* and *Truly* thy Meaning. Thou didst Grant (out of *Modesty*!) that *His words* and *Thine*, were of *Equal* Authority! But that the Difference only lay in the Advantage that words have when spoken *viva voce*, more than the same words when *written* and only *Read*: And in this Sense, Thy *Preaching* is of *Greater Authority*

G. W's. Defence of Himself for the Same, Wherein is Shewn That the Quakers are Direct Deists: And the worst Sort of them.

thority and *Power* than the *Scriptures*; and of as *Great* as when they came out of the Mouth of *Christ* Himself! so that, *George*, thou art come off finely! The more Excuses thou make for a *Bad Cause*, they make it still *worse* and *worse!* The Longer you stand in a *Mire*, you sink the Deeper! Ther is nothing will do, *George*, but sincere *Repentance*, which cannot be without a Plain and Honest *Confession* of so Foul *Blasphemy* and *Luciferian Pride*, to the High *Scandal* of *Christianity!* Therefore Give *Glory* to *God*, and take *Shame* to your selves; and then *God* will *Forgive* you; and *God* and *Man* will *Love* you; and, with the *Angels* of *Heaven*, will *Rejoyce* at your *Conversion*. Why shou'd you think it so Grievous to own that you have been *Mistaken* and *Deceiv'd?* Who has not? It is *Glorious* and *Praise-worthy* to *Confess* and *Return* from an *Error*. And that Day that you shall Own and Acknowledge your *Mistakes*, they shall be no more Mention'd unto you. But till then, we must Expose them, because many others, *Simple* and *Well-Meaning Souls* are Caught in your *Snares*. O! at last, Lay your hand upon your Heart, and think what *Mischief* you do! what *Good* it is in your Power to do! The *Lord* give you a *Heart* to think of it; and open your *Eyes* to see your *Errors*, and the *Truth*. And be not so much *Provok'd* by the *Opposition* that is Given to you; as thereby Prompted to Consider and Reflect Seriously, whether these things are so? whether they are falsly Charg'd upon you? And what occasion you have given, in your *Writings* and *Preachings*, for all that Clamour that is Rais'd up against you; And by such as can-

not

not Possibly have any other End or Design in it, but to Detect those *Errors*, so *Pernicious* to the *True* Christian *Faith?* Such *Principles*, as Prefer what you call the *Immediat Teaching of the Spirit*, IN MAN, to the H. *Scriptures* of *God*, as you Re-assert in the fore-cited. p. 43. Such *Principles*! as must make you think that *Curse* you sent to *G. Keith* (before spoke of) to be of *Greater* Authority than any *Chapter* in the *Bible!* as likewise the *False-Propheſie* of *Solom. Eccles* against *John Story*, and many others to be *Nam'd*. Such *Principles*! as make men Inscribe whatever comes into their Heads, to the H. *Spirit* of *God*; and to Give forth *Curses*, *Blasphemies*, and *Treasons*; *Blood* and *Destruction*, and the most Beastly *Nastiness*, In the *Name* of the *Lord God*! and to think them of *Greater* Authority than any *Precept* in the *Scripture*! The *Letter* of the *Scripture* says *Thou shalt not Kill*. But *Fox*, *Burrough*, *Bishop*, and other *Quakers*, Quoted in the *Sn.* Sect. xviii. Command *Oliver* and the other *Usurpers*, In the Name of the *Lord God Almighty*, not only to Destroy all the *Cavaliers*, and *Priests* in *England*, but to carry their Armes into *France*, *Italy*, *Spain* &c. and there to *Kill* and *Slay* Abundantly! The *Letter* of the *Scripture* says, *Thou shall not Steal*; but *G. Fox*, in his *Great Mystery*. p. 77. Justifies the *Stealing* of an *Hour-Glass* from the *Priests*. *And as for any being moved of the Lord* (says he) *to take away your* Glass *from you, by the Eternal Power it is Owned.* Now *G. W.* in this Place p. 43. *Prefers* the *Teachings of the Spirit* IN MAN *to the Letter of Scripture*. Now here is the *Teachings* of the *Spirit* in *G. Fox* &c. Opposite, in Terms, to the *Letter* of the *Scripture*. Or will he say,

the

That these were not the *Teachings* of the *Holy Spirit* in *Fox* &c? And then we may easily know whose *Teachings* they were! Will nothing Convince these men? To see *G. Fox* say of *Stealing*, *By the Eternal Power it is Owned*! And *G. W.* to Prefer this to the *Letter* of the *Scripture*! To the Plainest Commands, wrote by the *Finger* of *God* Himself! Here is the *Mystery* of *Quakerism*, to throw off the *Scriptures* from being a *Rule* to them: And Giving themselves wholly up to be Guided by what they call their *Light within*; that is, whatever they are strongly Perswaded of: for they can give no other account of it: Nor any Rule to know that they do not mistake the strongest *Delusions* of *Satan*, for the *Light* of *Christ*. As certainly they have done, in the Instances before us, and *hundreds* more (mention'd in the *Sn.*) their Inward *Light* Leading them Directly *Counter* to the very *Letter* of the *Scripture*.

Now throwing off the Authority of *Scripture*, that is, of *Outward Revelation*, is Direct *Deism*. And the *Quakers* are Downright *Deists*, as shewn in *Prim. Heres.* p. 28. They Differ in Nothing, but in Expressing the same thing in Different Words. The *Deists* own a *Light within*, and that it is *Divine*. i. e. Planted in our *Minds* by *God:* and that it is a *Ray*, or *Communication* of the *Divine Light*. Wherein then do they Differ from the *Quakers?* only in this, That they call this *Light within* by the Name of *Reason*. Which word the *Quakers* do not like, because they Resolv'd to go out of the Rode of all Common speaking. But they Mean the Same thing. For they Deny any other *Light* in the *Soul*, but that which is

Di-

Divine. And this *Light within*, the *Quakers* and *Deists* make the *Supreame Rule*, not Controulable by *Scripture*, or any thing else; but *Sufficient* of it self, *Without any thing else.* i. e. without *Faith* in the *outward Jesus.* For that God Requires no more of any man, but to Follow this *Light within.*

And This is all the *Christianity* which the *Quakers* do own. This they say is To have *Faith* in *Christ.* Hence, they conclude All *Moral Deists*, whether *Jews*, or *Heathens*, to be *Christians. G. Fox*, in his *Gr. Myst.* p. 56. Sets down an *Objection* against the *Quakers*, *viz.* That they say, that any can have *The Sight of the Godhead, without Faith in Christ.* And he do's not Deny this to be their *Principle*, but Justifies it. He Answers, *Can any see the Godhead? have a sight of the Godhead? and not see Christ, and have Faith in Christ?* By this, the *Jews* have *Faith* in *Christ*, for they Acknowledge the *Godhead.* And the *Gentiles* too. *Because that which may be known of God is Manifest in them, for God hath shewed it unto them: For the Invisible things of Him, from the Creation of the world are Clearly seen, being understood by the things that are made, even His Eternal Power and Godhead.* Rom. 1. 19, 20.

In the same manner the succeeding *Quakers* do *Chime* in after *G. Fox. T. Elwood*, in his late *Answer to* G. Keith's *Narrative.* An. 1696. p. 75, 76, 77. do's Quote and Justifie *Will. Penn* his *Address to Protestants.* p. 118, 119. where he makes *Christ* not to be any *Person*, but only a *Principle* in men's *Hearts*, which is *Common* to All Men. For thus he Describes Christ. *What is Christ, but Meekness, Justice, Mercy*

Mercy &c. *Can we then Deny a Meek man to be a Christian?* And putting the objection against a *Moral Heathen* thus. *Why! tho' this Person be a* Sober Liver, *yet he is but a* General *Believer*; *his* Faith *is at* Large: *'Tis true, He believes in* God; *but I hear little of his* Faith *in* Christ. Then, as *T. E.* says, *W. P.* Replies very well, *Do's he not* therefore *believe in Christ?* For, *As he that believes in Christ, believes in God, so he that believes in God, believes in Christ.*

For an Answer to this Mighty Argument of the *Quakers* see *Sat. Dis.* Sect. 1. n. x. I am now only shewing, That the *Quakers* are *Deists*, and no more; Nay, I will say, not so much *Christians*, as any the *Vilest* and most *Abstr'd* of any other *Deists*. Of whom, none that we know of, but the *Quakers*, will own that most *senseless Blasphemy*, of making *Themselves* to be *God*, by making their *Souls* to be *Un-Created*, and without *Beginning*, and *Infinit*, which is, to be *God*. As shewn. 2. *Pæ.* S. vii. n. 2.

Quakery is a *Scandal* even to *Deism*. And as the *Quakers* out-shoot the other *Deists* vastly in *Non-sense*, and *Blasphemy*: so they come not nearer to *Christianity*, in any thing that might Ballance. No, not as to the Acknowledgment which they make to the H. *Scriptures*. For the *Deists* too, as the *Quakers*, will speak (*sometimes*) Honourably of the *Scriptures*, say they are Good Books, and many Good things in them. And Delight to Read them. But then, not to Trust to Every thing that is in them. Only so far as is Agreeable to their own *Light within*. And in this, they Endeavour

vour to ſupport themſelves, by the *Various Readings*, *Copies*, and *Tranſlations*, of the H. *Scriptures*, to Render them *Uncertain* and *Suſpected*.

And from them the *Quakers* have taken up the ſame Argument againſt the Authority of the H. *Scriptures*. Tho' they have the leaſt skill in that *Critical* part of *Learning*, of any ſort of Men upon the face of the Earth. Yet they Borrow *Arrows* out of Every *Quiver*, againſt the H. *Scriptures*. as of the *Papiſts* againſt our *Tranſlation* (as ſhewn in *Sat. Diſ.* Glean. Sect. iii. n. 3. p. 79.) ſo, of the *Deiſts* againſt *All*.

But All *Tranſlations* do agree in what is *Material*, either as to *Faith* or *Manners*: And therefore theſe, and the various *Readings* of *Copies* Different both as to the *Countries* and *Ages* in which they were Tranſcrib'd, and *Tranſlated*, inſtead of Militating againſt the *Truth* and *Certainty* of the H. *Scriptures*, are a Mighty Confirmation of Both; becauſe this is a Demonſtration that ſuch *Copies* cou'd not have been wrote by *Conſent*: And the Differences between them is no more than what was Natural and Eaſie, and almoſt Unavoidable to fall out, in the Common Miſtakes of ſo many Several *Amanuenſes*, and *Tranſlations*: But all agreeing in the Full of the *Faith* therein Deliver'd, and Differing in nothing that can make any Alteration in that, Gives us the Greater, and an Undoubted *Aſſurance* of Truſting to the *Scriptures*, ſo Agreeing in all their various *Tranſlations* and *Editions*, as a *Sure* and *Certain Rule* both as to *Faith* and *Manners*.

But

But the Ignorant *Quakers* having got this Objection by the end, ſee what uſe they make of it, even to Render the *Scriptures* ſo *Precarious* and *Uncertain*, as not at all to be any longer Truſted as a *Rule* to Us? And the Conſequence is, That the *Scriptures* be now laid aſide as now *Uſeleſs* and *Unprofitable*; nay more, as *Dangerous* and *Hurtful* to Us; becauſe, if *Corrupted*, they may give us *Poiſon* for *Meat*, and ſo Help forward our *Deſtruction*. Thus that *Renowned* Quaker *Samuel Fiſher*, in what he *Blaſphemouſly* calls *The Burden of the Meſſage of the Lord it ſelf.* p. 3. and 5. (it is p. 19. and 21. of a Collection of ſuch ſort of his Meſſages. Printed. 1656.) comparing of the *Light within* and the *Scriptures*, ſays, *That Prophet, whoſe voice ſoever hears not, and obeys not, even in all things whatſoever he ſaith to them, ſhall be cut off from his People, who, by a Meaſure of Light from himſelf, hath Enlightned Every one of you, Whoſe voice is within, and not without to you, nor heard now without by any of you; for the* Scripture *is not his voice—— for the* Scriptures *(not as written by the men that were Inſpired, but as ſince then Miſ-tranſcribed, even in the very* Greek *and* Hebrew *Copies, how much more as we have them Miſtranſlated in many things, and in ſo many ſeveral Tranſlations) theſe are in ſome things* Fallible, *and ſo not fit to be the* Rule; *as in the Dark, for want of the true Light yet ſhining, which now ſhineth forth, they have been ſuppos'd to be——but Chriſt himſelf, his Light and Spirit, which ſhew Good and Evil in the Heart, which are the only* Guide, Law, *and* Rule —— *And this is* Infallible —— *and there*

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is the only ſure and ſafe walking, even in the Light, in Chriſt, in the Spirit, and not in the Letter, which is Fallible, by falſe Interpretation and Tranſlation. Here are all our *Tranſlations*, and the *Originals* too both *Hebrew* and *Greek* that are Extant of the Holy *Scriptures* Damn'd at one Blow. That is to ſay, All the *Bibles* now in the world! They are no longer a *Rule* or *Law* to us! But all is Reſolv'd into our own *Light within*, without *Limit* or *Controul* of *Scripture*, or any other *Law* or *Rule* whatſoever! And this is the *New-Light* which the *Quakers* have brought into the world. *viz.* Before the *Quakers* came, that is *In the Dark* (as *Fiſher* words it) *for want of the true Light yet ſhining*, the *Scriptures* were *Suppos'd* to be the *Rule*. That was *Dark* indeed! But now that the *True Light* (which the *Quakers* have brought) *Shineth forth*, the *Scriptures* are Diſcarded from being the *Rule*; and the *Light within* (i. e. what any man *Fancies* ſo to be) is the only *Rule*, *Guide*, *Law* &c.

From this Ancient *Quaker*, his Son *Will. Penn* has Lick'd the *Spittle*, and thus Copies after him, and Improves upon him, *I cannot but Obſerve* (ſays *W. Penn*) *after what a ſuſpected Rate the SCRIPTURES have been firſt Collected—— Are we ſure that the Judgement of thoſe who Collected them was ſufficient to Determin what was Right, and what not?—— What Aſſurance have our* Anti-Revelation *Adverſaries of their Doctors Choice? ——How ſhall we be Aſſur'd that in above three hundred years, ſo many Copies as were doubtleſs taken, ſhou'd be Pure and Un-Corrupted? —— From hence we may Obſerve the* Uncertainty *of* J. Faldo's Rejoinder to John Faldo *An.* 1673. *p.* 38.

Word of God. See with what *Contempt* he calls the Holy *Scriptures*, John Faldo's *Word of God!* And makes them an *Un-Certainty*! And calls those who Adhere to them, *Anti-Revelation* Adversaries. Not that these *Adversaries* Oppos'd all *Revelation*: for the Holy *Scriptures* are a *Revelation*; But they are an *Extraordinary Revelation*, far *Exceeding* the *Discoveries*, which are made by that *Light* or *Reason*, which is Common to all *Mankind*; and which the *Deists* and *Quakers* do *Improperly* call *Revelation.* And who will not own this as the only *Certain* and *Infallible Rule* of *Faith* and *Practice*, are those whom *Will. Penn* calls *Anti-Revelation* Adversaries. He says *ibid.* That we *can never, by Authorities, prove the* Scriptures *to be given forth by* Inspiration, *nor that they are truly Collected.* That is, That ther is no *outward Evidence* for them; but only what our *Light within* tells Us of them. And then they wou'd be *Un-Certain* indeed! How many Men's *Light within* tells them nothing of the Holy *Scriptures*, of *Moses*, or of *Christ*, of the *Law*, or the *Gospel*? As for what *Outward* and *Human Evidence* ther is for these, I Referr the *Quakers*, to the *Short Method with the Deists*, wherein they are Equally Concern'd. But here see the Reason why they not only *Equal*, but *Prefer* their own *Writings* and *Speakings* to the Holy *Scriptures*; *viz.* Because, we have the *Original* of their *Writings*; and (as they say) but *Corrupted Copies* of the *Scriptures.* And that *They* have, *The same* Degree *of the Spirit, the Prophets and Apostles had* (Gr. Myst. p. 213.) therefore, that what they say *Now*; is of *Greater* Authority than the *Scriptures*, wrote so Long ago. Of which before.

XVII.

XVII. We are now come to the End of the first Part of *G. W*'s. Answer, which concludes. p. 48. with a Notable smart *Repartee* upon the Author of the *Sn.* for calling the Title of a Book *Holy*. What was the *Title* of the Book? *Gross Error and Hypocrisie Detected.* And what do's *G. W.* make of this? He calls it *Blasphemy*. But how *Blasphemy, George?* Is not the *Detection* of *Gross Error and Hypocrisie*, a very *Good work?* And is it *Blasphemy* to call a *Good* work, an *Holy* work? *Good* and *Holy* (*George*) are very near of Kin. And thou did'st strain very hard against the *Author*, when thou found'st out this for *Blasphemy*. But it falls out further Unluckily in this Matter, for the *Author* never thought of any such *Epithet* as *Holy* to give to the *Title* of that Book, or any *Epithet* at all, but just to Name the Book. It was a mere *Error* of the *Press*. And it was put into the *Errata* to *Dele* that word *Holy*. And the *page* and *line* are nam'd in the *Errata*. p. 351. l. 9. but the Direction of Dele *Holy*, was left out. And ther is no other *Error* in that *line* which has but *Six* words in it; so that a little *Skill*, and as much *Sincerity* wou'd easily have found it out. At least wou'd have stopt such Ingenious *Remarks* upon it! It was corrected with a Pen in several of the Printed Books. And in the *Second Edit.* p. 350. the word *Holy* is left out. But however, this being the only *Error* which *G. W.* has found in the *Sn.* and shewing himself so *Fond* of it, it is a Pity to Deprive him of the Pleasure of it.

G W's. Sincerity and Ingenuity, in some Objections, with which he Concludes the First Part of his Book. Wherein the Summ of the Quaker Doctrin is Laid Open. viz. That they Deny the Humanity of Christ; And the Divinity of Jesus.

And now being *Flusht* with this *First Victory*, he *Hews* down *G. Keith* (for company) because in that Book of his, *Gross Error and Hypocrisie Detected* (about the *Title* of which we have Quarrel'd) he brings *Answers* to the *Seven Queres* (Presented to the *Yearly Meeting* of the Quakers. 1695. and *Sophistically* Answer'd, by the Committee of *Seven* thereto appointed, of which *G. W.* was one) out of the *Quaker-Books*, since they wou'd not Answer *Directly* themselves. But *G. W.* is very smart upon him, and observes (with Great *Acuteness*!) that those *Books* being wrote before the *Queres*, were not Intended as *Direct Answers* to those *Queres*; for, says he, They *cou'd be no Proper nor Direct Answers to those Queries, nor so Intended, nor by us Adapted to any such Queries; therefore the Greater Abuse in him to Collect and Place them for Answers thereto.* This was a Great *Abuse* indeed! To make you Answer more *Directly* than you had a Mind to! Your former Books spoke Plainly your Gross *Heresies* against the True *Humanity* of *Christ* &c. and you had no mind this shou'd be known; therefore you Contriv'd your *Answers* to bear a *Double-Face*, that you might have Room to Escape: And *G. Keith* (most *Unkindly*, considering *old Acquaintance*!) wou'd stop your *Passage*, and shew out of your Printed Books, the Plain Truth of the Matter, and *Detect* your *Gross* both *Errors* and *Hypocrisie*. And all he has left you to say for your selves, is, That those *Books* were not Intended as an Answer to these *Queries*. But was ther never such a thing done before, to Introduce men as *Answering* to *Queres*, thereby

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to make their meaning appear the more? The Name of *George Whitehead* is put to a *Book* Intituled *The Light and Life of Christ within.* Printed. 1668. where p. 51. he Introduces a *Baptist*, put *Quares* to him, and makes *Answers* for him. And they are worthy to be Remembered, for the true *Quakerism* that is Expres'd in them. *viz.* Denying *Salvation* by the *Outward Jesus.* For thus he *Quaries* the *Baptist*, and makes him *Answer. I ask* (says G. W.) *who is He that Satisfies and Appeaseth God, Discharged the Guilty, and Pays the Debt?* Baptist. *It is the Man Christ Jesus.* Quest. *Whence came he?* Ans. *God gave Him.* Quest. *And what is this Man* Christ Jesus, *who can Satisfie, Pacifie an Infinit God?* Bapt. *He is God-Man, Born of a Virgin,* Then *G. Whitehead* Replies upon him thus. *How won'd this Divide* God, *and set Him at a Distance from Himself? Is it Good Doctrin to say, that God Pacify'd God when He saw Himself Angry? For says the* Baptist, *It was* God-Man *that did it. Which is all one as to say, God Corrected Himself—and then He was Mediator to Himself,* &c. And so *G. W.* Runs on *Blaspheming*, and (with the *Socinians*) *Ridiculing* the Doctrin of *Satisfaction* by the *Death* of *Christ*, or any Salvation by *Jesus Christ*, whom he Denies to be *God-Man* or the *Saviour* of the World. *Wou'd it be Good Doctrin* (says he p. 54.) *to say that* Mary *and* Simeon *carry'd their* Saviour *in their Arms? that or they carry'd* God *in their Arms? if that Child was* God-Man, *as he* (the Baptist) *terms him——You* Baptists *were fain to Hide for all your Boasting of your* God *and* Christ *a'*

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a Distance above the Clouds, Stars, and Firmament. And *Will. Penn* was fain to *Hide* too, once upon a time, as others of you have done, *for all your Boasting of your* God *and* Christ at *Hand*, even *Within* you! In the same Dialect with *G. W.* says *Christopher Atkinson*, in his *Sword of the Lord drawn.* p. 5. *your Imagined God beyond the Stars, your Carnal Christ is utterly Deny'd—That Christ is God and Man in one Person, is a Lye.* Which being objected in the *Sn. G. W.* answers here p. 145. *We do not affect the Terms.* And yet you will not *Deny*, but that they were Given forth, by the *Spirit* of the *Eternal God*! This is all that is Desir'd of you. And this we cannot bring you to. *Blasphemous*, and *Contradictory WRETCHES!* But why, *George*, do you not *Affect the Terms?* What do they Differ from Thine own Terms? only what you *Deny*, he says is *Utterly Deny'd*; and what you *Ridicule* and *Laugh* at, he says plainly, it is a *Lye.* Is it not the same *Christ* you both Oppose? Is it not the same whom you Reproachfully say to us is YOUR *Christ*? And what *Christ* is this? the *Christians* Christ. And what *Christ* have we? a *Carnal Christ*—your *Carnal Christ* is *Utterly-Deny'd.* Now how do we own *Christ* to be *Carnal*? is it in the sense of *Vice* and *Wickedness*, as we say a *Carnal-Man*, meaning thereby, a *Vicious*, *Sensual* Man, given to the *Lusts* of the *Flesh*? No. I suppose the *Quakers* will not put that upon us, to say that we think *Christ* to be now *Carnal*, that is, *Vicious* in *Heaven.* But 2*dly*, do we think *Christ* to be *Carnal*, as if His *Flesh* were as *Gross*, and *Infirm*, i. e. *Carnal* as

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ours is now, or as His own *Flesh* was while He *Suffer'd* in it upon the Earth? No. For we say, all *Christians* say, that *He* is now *Glorify'd*. Ther is then no other sense of the word *Carnal*, but that which has *Flesh*, in Destinction from a *Spirit*. And in this sense, we do say, and all *Christians* say, that *Christ* is *Carnal*. i. e. has Real *Flesh*, even the same *Flesh* which He took of the Blessed *Virgin*, in which He *Suffer'd*, *Rose*, &c. And this is the sense in which the *Quakers* do Oppose us, and *Deny*, nay *Ridicule* our *Carnal* Christ *beyond the Stars*. i. e. Any *Christ* who has True and Real *Flesh*, or an *Human Body* now in *Heaven*. This they say to *Us*, is *Our Imagined God beyond the Stars*, as *C. A.* Our *God and Christ*, *above the Clouds*, as *G. W.* Implying that no such *Christ* is *Theirs* the *Quakers* God. And their Denying *Christ* to be *Carnal*, is plainly Denying of Him to be a *Man*. For *Christ* can be *Carnal* but Three ways. 1*st*. As Lyable to *Sin*. 2*dly*. To *Infirmity*. Or 3*dly*. As He has true *Human Nature*, or *Flesh*. Now it being only the Third way that we hold *Christ* to be *Carnal*; and the *Quakers* Denying *Our* Carnal *Christ*, consequently they Deny *Christ* to be now a *Man*. *Your Carnal Christ* (says *C. A.* in the place above Quoted) *is utterly Deny'd and Testify'd against, by the Light which comes from Christ*. So that here is the *Quakers Light* or *Christ* Testifying against the *Outward Christ*. And here they may see, that the *Light* in them is *Darkness*, for it Testifies against the *Humanity* of *Christ*, and the *Divinity* of *Jesus*. The *Quakers* own *Christ* to be *God*, but they Deny

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Him to be Truly and Properly a *Man*: They own *Jesus* to have been a *Man*, but not *God*, otherwise than as by *Gods* Dwelling in Him, but not *Personally* United to Him: and so as it may be said of other Men, in their several Degrees, that *God* do's *Inspire* or *Dwell* in them.

But they call that *Jesus* whom All *Christians* do *Worship*, a *Dead-God*; because they think that the Man *Jesus* of *Nazareth* is still *Dead*: Tho' *Christ*, or the *Light*, cannot *Dye*, according to Them, because they say It is *God*. Therefore they think, That We *Worship* a *Dead Man*, for *God*. And Consequently, That our *Jesus* is an *Idol*. For thus *says Edw. Burrough*, p. 101. of his *works*, to the *Christian* Professors, *Some of you were* Teachers *for the* King *and* Bishops, *and were Ordained by their Law*; *And your Prayers have been to your* IDOL GOD— *And you Pray to your* DEAD GODS *&c.* By this, they can Mean None other but *Christ*. For whom Else did the *King*, or the *Bishops*, or any of their *Teachers* Worship as *God!* Therefore, we must make this *Conclusion*; And that *Necessarily*, from the *Quakers* Principles; That all *Christians* are *Idolaters*; And *Christ* a *Dead Idol*: Or otherwise, as the Truth is, That the *Quakers* are no *Christians*; but *Blasphemers* of our *Christ* and *God*.

And here I leave them. And the Remaining Part of this *Antidote*, for the Present, in Expectation of their *Melius Inquirendum*; And for the other Reasons given in the *Preface*. And I Turn to a more Considerable *Pen* than that of *George Whitehead*; Tho' Shrowded under the *Humility* of an *Appendix* to him.

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THE APPENDIX TO G. Whitehead's *Antidote*, CONSIDERED;

Which is Subscrib'd by *Joseph Wyeth*. And bears the Title of *Primitive Christianity Continu'd* &c.

Part. II.

SECT. I.

Concerning the Author.

AS *Giants* were attended by *Dwarfs*, and *Knights* had their *Squires* ready at hand, to save them sometimes at a Dead lift, so have our Quaker *Heroes* made a *Cats-foot* of poor *Joseph Wyeth*, to Blount their Enemies Swords; That if he shou'd Prevail, their Glory might appear the Greater, in Giving the Foil by a hand so Inconsiderable as the *Journey-Man* of *Ben. Antrobus* a Quaker *Linnen-Draper*. But if he was overthrown (which they knew full easie, unless from the weakness of his opponent) then their *shift* was,

that all the *Diſgrace* ſhou'd fall upon him, who had no *Honour* to Loſe, and They and their Cauſe be Guiltleſs, tho' All their ſtrength was Exerted in what they put out under his Name.

For the *Reader* muſt know that it is a ſtated *Diſciplin* of the *Quakers* (notwithſtanding of their *Infallibility*) to let none of their *Friends* Books (as they call them) be put to the *Preſs*, untill they have Undergone the *Cenſure*, and obtain'd the *Approbation* of their *Second-Days-Meeting*, which conſiſts only of their *Miniſters* or *Preachers*. Nor Dare any of their *Printers* Print any of their Books, without the Allowance of this *Sanhedrin*: ſo that they ſtand All Chargeable for All of their *Printed* Books; at leaſt for All of them, which they have not call'd in, and witneſſed againſt, as they did againſt *William Rogers* his *Chriſtian Quaker* (becauſe it had more of *Chriſtianity* in it than they cou'd Digeſt) and Puniſh'd both *Printer* and *Publiſhers*, with the utmoſt ſeverity that was in their Power. as you may ſee in *Sat. Diſ.* Sect. iii. of the *Cleanings*. N. 1. and 2.

But inſtead of ſhewing any ſuch Diſpleaſure againſt this Book that bears *Wyeth*'s Name, the *Chief* of the *Quakers* do Recommend it, and Hand it about among Perſons of all Qualities; which is owning of it, as much as if their Names had been ſet to it: Beſides ſome *Flouriſhes* in the *Stile*, which ſhew that ſome had a *Finger* in the *Pye*, tho' they wou'd not have their *Creſt* Perking above the *Lid*, as an *Index* to whether *Gooſe* or *Turkey* hid Underneath. And if *Joſeph* Improv'd himſelf or his *Pupil* no

no more in his *Travels*, than to Undertake the Defence of his *Patron*, without his Directions, who was ſo much more Able to have Vindicated himſelf, he has had as ill Luck in his ſecond Trade of a *Preceptor*, as in his Firſt *Journey-Man* Preferment.

In all of which, no Employment ſo ſervile was put upon him, as to ſet his Name to a Book, that gives him the Lye ſo Egregiouſly in that Character which he himſelf, *Un-brib'd* and *Un-ſolicited*, has beſtow'd upon the *Author* of *The Snake in the Graſs*, of being *A man of Temper* &c. Whereas this Book do's Repreſent him ſo far otherwiſe (as you will ſee hereafter *Sect.* ii.) that it is not poſſible to Reconcile ſuch Contradictions, if they came Both from the ſame Perſon.

Beſides, in the *Title-Page* of this Book, it is ſaid to *Serve as an* Appendix *to* George Whitehead's *Antidote againſt the Snake in the Graſs*. And ſure *George Whitehead* wou'd not ſuffer an *Appendix* to be fix'd to his ſo Famous a Book, without his own Approbation; nor can it be Imagin'd that *Joſeph* wou'd have offer'd at it. Therefore we muſt ſuppoſe that *George Whitehead* is more Particularly Concern'd in this *Appendix*; And we muſt (for all the Reaſons aforeſaid) conclude, That this is the Joint and Concerted *Apologie* of the *Quakers*; otherwiſe it wou'd not be worth my while, nor the Pains of the *Reader*, to Labour a Point, which cou'd End in no more than a Confutation of *Joſeph Wyeth*.

And this, in Probability, was one Main Drift of the *Quakers*, to Stop a *Reply*; that

they might have the *Laſt Word*; which, with many, Paſſes for a Token of *Victory*.

But the Charity that I have for their Souls, of thoſe Many miſerably Deluded by theſe their *Leaders* (tho' they put all the Miſconſtruction upon it that *Malice* and *Envy* can Invent) has Oblig'd me to Enter once more with them into the Liſts: And I hope to make the Detection of their Groſs *Deluſions* ſo Plain by this, as to Stop any further need of my Labour herein; And to Satisfie all who are Deſirous or Capable of Conviction.

The Method I will take, in *Replying* to this *Appendix*, is, to Take a View of the *Quakers* Manner of *Anſwering* Books that are wrote againſt them. And *Applying* it to this Preſent *Anſwer*, will ſhew, That however in other things the *Quakers* are *Chang'd*, yet they ſtill keep true to their *Original* and Ever Conſtant *Furie*, *Falſhood*, and *Dodging*, either in *Defending* of *Themſelves*, or *Repreſenting* of their *Adverſaries*.

SECT. II.

The Method which the Quakers *uſe in Anſwering of Books that are wrote againſt them.*

1. WHEN *Pride* is Diſappointed and overcome, it Naturally Vents it ſelf in *Rage* and *Madneſs* againſt thoſe who have Detected it. Theſe who have the Advantage in a *Diſpute*, like thoſe who *Win*, are ſeldom *Angrie*:

grie: It is the *Losers* who have leave to *Talk*, to *Complain*, and be *Uneasie*.

And as ther is not so much *Pride* among any sort of People as the *Quakers*, they thinking themselves to be Above all the Rest of *Mankind*, and far beyond all *Christians*; to be *Perfect* and *Sinless*, Equal to *Prophets*, *Apostles*, to *Angels*, yea to *God* Himself, as Prov'd in the *Six* first *Sect.* of the *Sn.* so have None that ever were Born Vented their *Rage* and *Madness* against their Opponents with so much *Venom*, *Nastiness*, and *Diabolical Furie* as the *Quakers* have done (see *Sn.* Sect. xvii.) Such *words* as they have found out of *Spite* and Inveterat *Rancor*, never came into the Heads of any either at *Bedlam* or *Billings-Gate*, or were never so put together, by any that I ever heard, and I have had the Curiosity to see *Mother Damnable*, whose *Rethorick* was *Honey* to the *Passion* with which the *Quaker* Books are stuff'd.

And which is more strange, it is not in their Power to Help it, or they will not. For they have been told of it, one wou'd think sufficiently, in the first Edition of the *Sn.* And in the *Supplement* to the Second Edition N. vi. *G. Whitehead*'s Relapsing into it in his *Answer* to the *Sn.* is again laid before them; And they are *Desir'd* and *Provok'd* to try if they can Help it, if it be possible for them to write *Temperately*, and with *Decency* like other People: But that seems a Task too hard for them: for here again in this *Appendix*, they cannot leave that Common-Place of *Reviling* and *Abusing*, of shewing their *Teeth* and *Malice* in the most *Venomous* fashion, tho' nothing at all

Relating to the Cauſe in Diſpute. Which is not any ways concern'd in the *Character* of the *Author* who writes againſt them; Unleſs he had Vouch'd ſomething, in Prejudice to them, upon his own *Credit*, without other Authority; And, in that Caſe, *Re-criminating* is allowable, yet ſo far only as to the *Truth* of the *Accuſer*, to take off the weight of his Evidence: For other Collateral Crimes (tho' true) are not, by the Rules of Charity, to be Objected, for that only ſerves our *Spite*, but not our *Cauſe*. Now the Author of the *Sn.* lets us Underſtand that he was almoſt a Perfect ſtranger to the *Quakers*, when he wrote that Book: And what he ſays of them from his own Knowledge, you will find in his *Introduction*. p. 2. where he lays his Charge not againſt the Generality of them, *ſome of whom* (he ſays) *I know to be very Honeſt and well-meaning men, and Devout in their way*: but againſt *many of their Principal Leaders*, as it is Expreſs'd in the very *Title-Page*. And ſome of them he treats ſo *Civily*, that in this *Appendix* p. 7. he is Accus'd for *Fawning* upon them. *viz.* upon *W. Penn.* And in his Concluſion, *I do freely own* (ſays he) *that I have a real Kindneſs and Good wiſhes for every one of the* Quakers *that I have hitherto been acquainted with*; *And I never receiv'd any ſort of Diſ-obligation from any of them, in my whole Life.* This is what that *Author* ſpeaks of them, as to his own Knowledge; And if they cou'd bring any thing to Diſprove his *Veracity*, in this Favourable *Character* which he gives to the *Generality* of the *Quakers*, they might have had free Leave; and, Perhaps, Greater Advantage againſt him than

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as to any other Part of his Book. But the ſeveral *Charges* which he lays againſt their *Leaders*, he Proves from their own Printed Books, and Quotes their *Pages*, ſo that let him be what ſort of man he will, this makes nothing as to the *Charge* againſt the *Quakers*: All that is to be done in that Caſe, is, to Diſprove his *Quotations*, either that he has Quoted *Falſe*, or *Impertinently*, and not to the Purpoſe for which he has Produc'd them. But theſe are *Armes* which they have not *Prov'd*; And, in their ſtead, they have taken to their old Method of throwing *Dirt*, and *Perſonal* Reflections, as a *Blind-man* do's his *Club*, without either *Fear* or *Wit*; without Regard either to *Truth* or *Probability*. *G. Whitehead* in his *Antidote* had Accus'd the *Author* of the *Sn.* for being *mercenary*, as if he had been *Hir'd* or *Brib'd* to write againſt the *Quakers*. To this he Reply'd in a *Supplement* to the Second *Edition* N. vi. and ſhew'd the *Senſleſs Malice* of this *Reflection*, in that thoſe whom *G. W.* ſuppoſes ſhou'd have *Brib'd* him, were the *Poor* Church of the *Quakers*, who were not *Capable*, tho' *willing* of Giving ſuch *Hire*; Beſides that *Author* had Undertaken that Task, and wrote Good Part of the *Sn.* before ever he Saw *George Keith*, or, as he Remembers, any one of the *Quakers* of his Part: being mov'd thereto meerly by Reading thoſe *Monſtrous* things which were Contain'd in ſome of the *Quakers* Books that came in his way, ſo far beyond what he Expected or Dream'd of them. But, on the other hand, he was acquainted, at that time, with ſome of the *Rich* Quaker *Church*, and his Byaſs,

as to Perſonal Kindneſs, lay wholly on their ſide; and they only were capable, and very Capable they were and are, to *Hire* or Give *Penſions*. In ſhort, I am very well Aſſur'd that the *Author* of the *Sn.* had not one ſingle farthing of Contribution from any Perſon whatſoever towards *Printing* of that Book or the *Writing* of it. And the Controverſie with the *Quakers* was ſuch a Dead thing, that the Bookſeller wou'd hardly have ventur'd upon the firſt *Edition*, if he had known that it wou'd have ſwell'd, while in the Preſs, ſo much beyond the firſt intended Bounds. And whether, beſides ſome Books which (as is Cuſtomary) the *Author* gave away to his Friends, he had any *Guineas*, or to the value of *one*, for that Impreſſion, is eaſie to be known. Yet without taking any notice of what was ſaid by the *Author* in the *Supplement* before mention'd in Anſwer to this *Malicious* and *Falſe* Accuſation, the *Quakers* Trump it up again in this *Appendix*, with freſh *Venom* and *Aſſurance*. The *Preface* begins with it. *The Enſuing Leaves* (ſay they) *contain our Vindication againſt the Black Attempts of a Neceſſitous and Malicious Prieſt — becauſe he may find his Bread or Baſe Ends Supply'd by the Conteſt.* And their Book Enters in the ſame Stile. p. 1. *To the Diſturbance of our Quiet* (they go on) *there hath of late appear'd an Expulſed Clergy-Man, Boaſting himſelf to be ſome Great one, and indeed in all the Qualities of Venom Slander and Abuſe he is ſo — his Scurrilous Pamphlets, which his Sculking Leiſure and Malice furniſhes him with opportunity to Multiply; for from being an Expulſed Prieſt, he makes a*

Trade

Trade for Bread, and in part to Repair thoſe Loſſes, which he Charges the preſent Eſtabliſhment to have brought upon him. Now as it is nothing to the *Quakers* or their Cauſe, whether the *Author* of the *Sn.* was a *Clergy-Man*, or whether *Expuls'd* or not; ſo here they have ſhewn the Exceſs of their *Malice* by Endeavouring to Provoke the Government againſt ſome or other whom they had in their Eye: tho' thereby they Expoſe thoſe who are Deareſt to them. For what if this *Clergy-Man* (whoever it be whom they mean) had been *Depriv'd*, or *Expuls'd* (as they word it) becauſe he had a Tenderneſs as to *Swearing*, the Objection comes *Decently* out of the mouth of a *Quaker!* Nay further, Suppoſe he had not only *Sculk'd*, but been in a *Proclamation*; And underhand kept fair with the Government, at the ſame time, to ſave his Bacon on both Sides? What if he had taken the *Oaths* (in his way) while he put another face upon it, to thoſe of his own Party: And Procur'd his *Peace*, by ſuch *Complyances* as he had *Blam'd* in others? What if he had been the Greateſt *Traffacker* in *England* for the *Popiſh* Intereſt, when it was in View: had wrote *Apologys* for it, and *Invectives* againſt the *Church* of *England* for *Oppoſing* of it; but behind the Curtain, and not under his own Name? what if he had Traded in *Declarations* with Mr. *B—nt* upon a time? &c. what had all this have ſignify'd to the Preſent Cauſe of the *Quakers*, or their *Hereſies*.

When any Dare ſpeak the leaſt thing againſt the *Quakers*, they Cry preſently (as they did at the Meeting in *Turners-Hall*. 11. *June*,

June. 1696. to *G. Keith*) *Prove it, or else thou art a Lyar.* See *G. Keith's Narrative.* p. 46. *I dare thee* (said *Hen. Goldney*) *to name their Names, or else thou art a Lyar, an Impostor, a Cheat — O thou Lyar, thou Contentious Creature!* And *Joseph Wyeth* was Present as assistant to *Goldney.* Now the *Quakers* cannot justly Refuse the same *Measure* which they have *Meted* to others; Therefore let them Produce their *Witnesses*, that ever heard the *Author* of the *Sn. Boast himself to be some Great one*; or is ther the least Semblance of that *Quaker Vanity* to be found in any thing that he has wrote? or of Charging the *Present Establishment* with his *Losses*? Let them *Prove* it, name their Names who heard him; or Confess themselves to be *Lyars*, *Impostors*, *Cheats*; Let them *Prove* their Repeated *Calumny* of his being *Mercenary*, and *Brib'd* to write against them; And *taking his Charges against them from their Profest Adversaries, from whom in Part he Receives his Bread*, as they Belch out again p. 11. of this *Appendix.* These *Adversaries* are *George Keith*, *Francis Bugg*, and others once of their Communion, who now Detect their vile *Errors*; and *Whitehead* in his *Antidote* had Charg'd this upon the *Author* of the *Sn.* That he took his Authorities from *Bugg*, which is fully Answer'd and Confuted in the *Supplement* to the Second *Edition* of the *Sn.* N. 2. Yet now, as if no such Answer had been made, it is Repeated over and over again. But the *Reader* will find the *Charges* in the *Sn.* taken out of the most Approved *Authors* of the *Quakers*, and not from the

the Credit of any of their *Adverſaries* as they call them.

And as for the *Author* of the *Sn.* Receiving his *Bread* from them, that has been ſpoke to already: But it is Cautiouſly added here [*In Part*]: that he *Receives his Bread, in Part, from them*; ſo that if he ever *Eat* or *Drunk* with any of them, this is Receiving his Bread, *in Part*, from them. But he has *Eat* and *Drunk*, and been kindly Entertain'd by as many of *Grace-Church-ſtreet Quakers*, as of *Turners-Hall*; and therefore he is *Brib'd* by them too, to write againſt themſelves! But *Eating* and *Drinking* are ſmall things— In this *Appendix* p. 48. the *Quakers* give the *Author* of the *Sn.* a Gentle Touch for his *Taking of Snuff*, they leave no ſtone Un-turn'd— theſe are Induſtrious men — And if they can find out that any one has Given him a Box of *Snuff*, that will be told in the next Book they Publiſh. Indeed if it were ſuch a *Snuff-Box* as *George Fox* us'd to carry, like a *Caniſter*, which he kept perpetually at his noſe, it might be of value, and muſt Paſs for a *Bribe* to Perſecute the *Quakers*! Whoſe *Spite* is ſo *Implacable* againſt the *Author* of the *Sn.* that they wou'd wound him, tho' thro' the ſides of their Great *Fox*, or Greater *Penn*. See how they Exert their *Chriſtian Meekneſs* p. 4. of this *Appendix*, where they call *The Snake in the Graſs*, **That Venemous Piece of Villany.** And becauſe the word *Villain* fitted their *Good Breeding*, and leſt it ſhou'd ſlip the *Reader's* Attention, two lines before they have it again, and ſay that they are *Villanously charged* by him: whom p. 30. they call This *Snake of Envy*. And p. 34. they

they beſtow upon him the mild *Epithets* of *Malice*, *Impertinancy*, and *Baſeneſs*. And p. 47. of *Forgery*, and *Villany* again. p. 49. they call him a *Foul Veſſel*. p. 51. *Violently Baſe*. With abundance of ſuch *Complements*, with which I will not offend the *Readers* Ears: only thus much, to ſhew that *Incorigable Spirit* of *Pride* and *Malice*, which Poſſeſſes the *Souls* of theſe *Quakers* (Impatient of Contradiction) under the Guiſe of *Humility* and *Meekneſs*; That after being ſo often Expos'd for their *Billings-Gate* and want of *Chriſtian Temper*, that one wou'd think their Whole *Cauſe* and *Credit* with the World did Depend upon their being Able, but once, to *Counterfit* a *Moderation* and *Decency* in their *Language*, yet we find they are not Able; their *Furie* Boyls over the Thin *Scum* of their *Simpering Sanctity*. It has been obſerv'd of a *Frenchman*, that if you Ty'd his *Hands*, he cou'd not *ſpeak* a word, being Depriv'd of that *Action* which always accompany'd it: ſo if you wou'd Reſtrain a *Quaker* from *Rayling* and *Reviling* you quite ſtop his *Mouth*, at leaſt from ever *Anſwering* any *Adverſary*. For this is a *Topick* never Forgot among them; which they uſe inſtead of *Argument*. If any can ſhew any *Quaker Anſwer* to any of their *opponents* without this *Ribaldry* in it, they will Oblige the World with a *Rarity*, which, I believe never yet was ſeen; I am ſure it never came in my way; and I have been prety Converſant among them.

If they Pretend that they are Provok'd to this Manner of Repartying upon their Adverſaries, by their ill uſage of them, particularly the

the *Author* of the *Sn.* in *Reviling* and *Abuſing* of them. *Firſt*, If this were true, it ought not to *Provoke* them, who ſet up for Degrees of *Holineſs*, *Self-Denyal*, and *Mortification* beyond All other ſort of men upon the face of the Earth; to be *Meeker* than *Moſes*, Wiſer than *Solomon*, more *Patient* than *Job*, &c. (See *Sat. Dis.* Sect. iv. N. v. p. 48.) And if they ſhew not this more than other men, how ſhall we know that they have it more than other men? But *Secondly*, at their firſt Appearing in the world, before any *Provocation* was Given to them, they fell upon All others with the ſame *Violence* and *outrage*, that they have ſince continu'd. They were the *Aggreſſors* and Gave the *Provocation*, inſtead of Receiving any. *Thirdly*, as to their Complaint of *Provocation* in the *Sn.* ther is none given them, but that of *Detecting* their *Errors*; And that in ſo *ſoft* a manner to the Chief of them, that (as before Mention'd) in this *Appendix*, it is term'd *Fawning*. It is hard to Pleaſe theſe men. If you be *Civil* to them, they conſtrue it *Fawning*; and if you be *Plain* with them, they call it *Vilifying* and *Reproaching* of them. Indeed in the *Sn.* their *Errors* are Laid open very *Plainly*; and *Hard-words* are given to them. But *How?* When their *Errors* are ſuch as have no *Soft Names*, we muſt Give them the *Names* by which all the World know them. How elſe ſhou'd we be Underſtood? If I Accuſe a man of *Hereſie* or *Idolatry*, muſt I not call it *Hereſie* and *Idolatry?* Or muſt I Invent *New* Names for *Old Crimes?* Indeed if I Fail in my *Proof*, I have done Injury to the *Accuſed*; and ought to make *Satisfaction*, when I am Fairly *Convinc'd*:

Yet

Yet if my *Miſtake* was thro' *Ignorance*, it do's not come within the Denomination of *Rayling*, if the Diſpute be Manag'd without *Perſonal Reflections*, which do not concern the Debate. A man may Reaſon with Great *Sobriety* and *Good Manners*, againſt *Heathen*, *Turk*, *Jew*, or *Papiſt*; and tho' the *Charges* be High of *Hereſie* or *Idolatry*, yet this will not be Counted *Rayling*, if it meet with men of *Sobriety* and *Good Temper*. Nay, ther is no other way of being Convinc'd, on either ſide, but by *Fairly* and *Calmly*, yet *Plainly* and *Thoroly* Diſcuſſing of the Arguments on Both ſides. Now if the *Quakers* can find any other *Ill-Names* Given to them in the *Sn.* than what was Neceſſary to the Charges laid againſt them, they have Read it more Carefully than I have done. Are they there call'd *Raging Doggs*, *Green-Headed-Trumpeters*, *Devils Incarnat*, *Devil-Driven-Dungy-Gods*, *Sodomits*, and ſuch *Vile Names* as they have Invented, and Beſtow'd upon the *Author* of the *Sn.* and others who have *Oppoſed* Them? And can they not now Forbear it at laſt, after being ſo often told of it? This gives men a ſtrange *Idea* of the *Fierceneſs* of the *Quaker-Spirit*, beyond what all their *Adverſaries* cou'd ſay againſt them. Therefore I hope they will, in their After *Anſwers*, Practiſe that *Self-Denial* (if it be in their Power) to Abridge themſelves of this their ſo Beloved a *Topick* of *Rayling*; at leaſt, in that *Blunt*, *Unmannerly* way, which Renders their Diſcourſes, tho' they were otherwiſe valuable, moſt *Nauſeous* to all men of *Senſe* or *Breeding*: For which Reaſon I have Inſiſted ſo long upon it in this, to *Cure* them, if Poſſible, of what

what is ſo juſt a *Prejudice* againſt them; that we may get them to be a little *Sociable* and *Tame*; to Converſe, like other men, tho' we Differ from them, without *Flying* in our *Faces*. But if they ſtill continue to *Bite*, they muſt be *Muzl'd*.

If they ſay that they never *Snarle*, but where they are *Provok'd*. It is Impoſſible to Begin with them, without *Provoking* of them; for if you oppoſe any of their *Errors*, then they *Rave* and *Rage* like *Furies*! Ther is no *Provocation* like it! And the Truth of it is, the *Author* of the *Sn.* did *Begin* with Them. And has got his Reward, for thruſting his Hand into this *Neſt* of *Hornets*. But will they be more *Moderate*, where they *Begin* with others, *Invite* and *Provoke* them to the Diſpute? No. It is all one. They are as Fierce upon the *Attack*, as in their *Defence*.

Ther was one *John Wigan* an *Annabaptiſt Preacher*, who was Priſoner with *George Fox* and others of them in the *Caſtle* at *Lancaſter*, in the Year 1664. And without his ever opening his Mouth to one of them, only Paſſing thro' a Common Room where they were, they *Attack'd* him, and the firſt words were, *Leave off thy Deceiving the People, Thou art a Deceiver*. To which he return'd no more *Provoking* an *Anſwer*, than to Ask, *wherein he was a Deceiver?* and how they *cou'd Prove him to be ſuch?* Then they Challeng'd him to a *Diſpute*. To which he not being over Forward. They Drew up a Paper of 24 *Queres* againſt him, which they Fixt upon the *Hall* Door. This Forc'd him to Undertake a *Publick Diſpute* with them in the *Hall* of the *Caſtle*. of which he

has given a Particular Account in a Book Intituled *Anti-Christ's ſtrongeſt Hold overturned.* Printed 1665. But this *Debate* not ſufficing them, they fix'd up many other Papers upon the Door, and Gave him a Paper, wherein (as he tells. p. 52.) *They Challenge All the Sons of Adam to Diſcourſe with them of this their Fundamental Principle.* viz. The *Light within.* Which was the ſubject of their *Debate* with *Wigan*, who held, *That Chriſt doth not Lighten Every man that cometh into the world, with a ſaving Light.* p. 10. This was all the *Provocation* he Gave them; Beſides *Proving* it ſo Effectually that they were not Able to *Anſwer* him. But, when their *Arguments* were ſpent, they fell to their old *Artillery* of the moſt *Bitter* and *Beaſtly Rayling*, and Pronouncing *Curſes* againſt Him, *In the Name of the Lord.* To All which he Return'd *Anſwers* truly *Chriſtian*; and which ſhew'd that he Deſerv'd that *Character* which *Joſ. Wyeth* gave to the *Author* of the *Sn. That he was a man of Temper.*

Yet all this notwithſtanding, ſee how they Treated him, not only in the Heat of *Diſpute*, when their *Paſſions* (who have none, but in Abſolute ſway) might be put upon the *Fretr*; But in *Cold Blood*, by *Letters* under their Hands. Some of which he has Added to his Book, by way of *Appendix*, from p. 56. *Thomas Curwen* (who was the Man firſt ſpoke to him, and call'd him a *Deceiver*, going thro' the *Hall* in the *Caſtle* at *Lancaſter*, and Challeng'd him to the *Diſpute*) writes thus to him. *John Wigane—— Oh the Plagues of God will be thy Portion, and be Poured out upon thy Head—— Thou filthy Deamer, who Vomits*

Vomits up thy own ſhame——Thy Book will be thy overthrow: For it's no more to me than Chaff, and Dirt under my Feet. This was a Full Confutation! However it do's not Deny the *Matters of Fact* and *Truth* of *Wigan*'s *Relation* of this *Conference*; and therefore we may Depend upon this Book of *Wigan*'s for ſo far True as it Concerns the *Quakers*, that they are not thereby *Miſ-Repreſented.* But what they found fault with, *Curwin* tells him in another Paper which he ſent him. *Thy ill-bred Behaviour* (ſays he to *Wigan*) *thy ill-bred ſaucy Tongue, un-nurtured and un-bred: And beſides thy ſaucy Language. Thy Hypocriſie, and ſaucy Tongue, and unmannerlines, and ill-breeding.* To ſee *Quakers* ſet up for *Breeding!* And Reprove *Saucineſs!* But *Wigan* Provok'd them to Inſtance any the leaſt *Ill-Breading* or *Saucineſs* which he had ſhou'd towards them, and they cou'd not, for he carry'd it all along the Diſpute with great *Moderation:* But it is all one for that, when the *Quaker-Blood* is up, it minds neither *Right* nor *Wrong*, *Friend* nor *Foe*, *True* nor *Falſe*—— *G. Fox* and *Margaret Fell* (whom he afterwards Marry'd) were Both Preſent at this Diſpute, Chief Managers, and moſt *Obſtreperous*, as *Wigan* words it in his *Narrative* p. 12. where he Deſcribes *George Fox* Entring the Hall, after the Diſpute was Begun, and *ſtrutting* like the *Coloſſus* at *Rhodes*, he clapt one foot upon a *Seat*, and the other upon the *Table*, about which the Reſt were ſtanding, And with his *Unwieldy Bulk*, look'd as Big as Both the *Giants* in *Teild-Hall.* It was Preſent *Death* to any Man that he *Fell* upon! And it ſhew'd the Courage of Litle *Wigan* who Durſt

Diſpute betwixt his Legs. But, *George*, was this *Breeding*! Did this look like *Good Manners*! No Matter. If it was not *Civil*, it was very *GREAT!* In this Poſture, *Fox* propos'd ſome *Scriptures* in ſupport of his *Light*; which when *Wigan* had Anſwer'd, without one word of *Reflection* or *Abuſe* upon the Quakers, only giving a *Fair* and *Calm* Expoſition of thoſe *Scriptures* which the *Quakers* had *Strained* in Favour of their Notion of the *Light within*; *Margaret Fell* ſeeing her *Huge* ſweaty *Lover* Reduc'd to his *Principles*, firſt *Open'd* in his Reſcue, and Cry'd out to *Wigan* (having now the *Giant* at his Mercy) *Thou art a Miſerable Creature.* This was ſeconded by *James Brown* (ſays *Wigan.* p. 20.) *with great Fierceneſs*, ſaying, *Thou art an Enemy of God. Thomas Davenport* put in his Thruſt, and ſaid *Thou haſt Deny'd Chriſt to Day. Richard Cubban* wou'd not be behind, he ſaid, *Thou haſt Deny'd the Lord that bought thee*, and wou'd undertake to Prove that *Wigan* was one of thoſe *Falſe Prophets* mention'd 2 *Pet.* 2. 1. This was ſtruck home like *Brutus.* But they had not Leaſure in that *Fray* to his hear *Proofs*, and ſo the *Knight* eſcap'd for that time. But afterwards the *Fox Giant* having Recover'd *Breath* and *Courage*, yet but *Faint*, Attack'd *Wigan* in theſe words, *Thou art not a Rational Man.* This was much below his ordinary Mettle. He was out of Breath. But he was *Seconded* to Purpoſe by a young Hardy Champion, *John Berley*, who Hewed him thus. *The Eternal Judgments of God will fall upon thee, and Burn the up as Chaff: Thou art worſe than a Drunkard.* At which the *Knight* Fled——but did

did not Eſcape ſo. For *James Park* Purſu'd him to his *Chamber*, and there gave him the *Parting Blow*, with *great Vehemency* (ſays *Wigan* p. 21.) in theſe words. *Thou art a Lyar, and a Deceiver, and the Curſe of God will be upon thee in thy Bed-Chamber, and Cloſet, and wherever thou goeſt*, &c. Nor cou'd this ſatisfie. He ſent to *Wigan* afterwards a long *Paper* fill'd with *Curſes* and *Exclamations* of *Rage* and *Fury*, which he ſets down Verbatim. Where he calls him *Monſter, ſtrange Birth of the Fleſh, Dark, Hard, Blind*, and ſuch ſort of the *ſoft Breathings* of the *Quaker Spirit*! No *Water-Man* or *Oyſter-Woman* have their Artillery more Ready than the *Quakers*, when any *Hard Ugly Queſtion* is ask'd at them: And their *Anſwers* are as Artificial *Croſs Purpoſes*. Not a word to the Point. For *Ill Words* are *Ill Words* however they come in. And they ſave Anſwering to the *Purpoſe*, when it cannot be done. Thus *Wigan* tells p. 59. That he ask'd this Queſtion at *Margaret Fell*. viz. *What Pariſh Prieſt in* England *had got more Money with his Tongue than* George Fox *ſince he was Journeyman Shoomaker in* Mancheſter? It was an *Unmannerly* Queſtion indeed, and Rubb'd upon a *Sore* place. For the Original of the *Quakers* was a Company of *Poor, Ignorant, Naſty* Country *Boys* and *Sluts, Journeymen* and *Maidſervants* to *Shoomakers, Taylors, Weavers*, &c. who Breaking looſe from their *Maſters* and *Miſtreſſes*, Run a *Religion-Hunting*, as an Eaſier *Trade*, like that of the *Gipſies*, and of more Proſpect of *Gain*, from the Encouragement given them by that Bleſſed *Act* of *Toleration*, when the *Church* was ſuffi-

ciently Humbled, in 1649, and 1650; then *Fox* firſt *Unkennel'd*; and with his *Cubbs* having Immediately Commenc'd *Preachers*, by Vertue of an *Act* of *State*; But having no other Reverences ſettl'd upon them, than the Inheritance of the *Jeſuits*, *Rapite Capite*, *Catch who Catch can*, their firſt Effort, like that of the *Regulars* in the *Church* of *Rome*, was to ſhake the *Tythes* and *Maintenance* of the *Secular Clergy*, that, in the *Scramble*, ſome might come to Their ſhare. And the Beſt *Share* they have got, tho' under the Name of *Free-will offerings*, and *Elemonſinary Settlements*. This made the *Quakers* firſt open their Mouths againſt the ſmall *Pittance* which was then Allow'd to the *Preachers* Eſtabliſhed; whom they term'd *Hirelings* and *Greedy-Dogs* for Receiving any thing from the *People*; Yet themſelves ſoon Grew *Rich* and *Thriving* upon the *Viis & Modis*, the *Ways and Means* of this their new *Preaching Trade*. And are now Grown ſo *Inſolent* and *High-Creſted* as to Upbraid others who had ſomething to Loſe, as the *Author* of the *Sn.* for his *Loſſes*, and being now, as they call him, *Neceſſitous*; which makes Good the Old Proverb, *Set a Begger on Horſeback*, &c. Now *George Fox* having Grown up from his *Leathern Britches*, and *Two-footed Pad*, to Act the *Gentleman*, and Ride with his *Man* carring of his *Cloak* before him; and (having the full Command of the *Thouſands* in the *Quaker-Treaſury*) to Pretend to Mrs. *Fell* the Widow of a *Judge*, it cou'd not but be a Grating Queſtion to her, to know how her *Gallant*, from a *Journeymen Shoe-maker* in *Mancheſter*, had Arriv'd to be

Primate

Primate of the *Quakers*; and had both their *Perſons* and *Purſes* more at his Command, than either of the *Metropolitans* of *Canterbury* or *York* cou'd pretend to over their Subjects? And whether any *Pariſh Prieſt in* England *had got ſo much Money with his Tongue as* G. Fox *had done?* Now hear her Anſwer, moſt *Categorical*, in theſe words. *Thou art a Wicked, Ungodly, Impudent Lyar. Thou Lyar. A Proud Diſdainful Spirit. A Heathenish Spirit which Torments thee, and many more ſuch Night-Owls as Thou art. Thou wicked Lyar. The Devil the God of this World is thy God, and thou haſt done what thou canſt, in oppoſing the* Quakers, *to get Him Glory. Thou haſt a great meaſure of the Spirit of Envy, Malice, and Cruelty, and Blood.* And ſo he ſtood Corrected! And this is every word of her *Anſwer* to him. This is the Famous *Margaret Fell*, Relict of *Judge Fell*, afterwards Marry'd to *George Fox*, and became the *Mother* of the *Quaker-Church*, from whom they Expected another *Iſaac*, in her Old Age, to whom they *Pray'd* and Pay'd as Great *Adoration* as the *Papiſts* to the *Virgin Mary*. (See *Sat. Dis.* p. 90.) But ſhe did not let *Wigan* get ſo out of her *Clutches*. She wrote three Letters to him. Part of which he has Printed in his foreſaid *Appendix*. p. 58, 59. There ſhe compares him to *Korah*, to *Jannes* and *Jambres*, for oppoſing their *Light within*, that is, their notion of it, in making it to be *God* and *Chriſt*. Therefore ſhe tells him, *Thou art without God in the World—a Miniſter of Darkneſs. Thy foul ſinful Prayers are Abominable. Thy fleſhly Performances are but Graſs and Chaff. All thy Rotten Hypocritical Performances.*

Thou haſt Committed Sacrilege, and haſt Blaſphemed againſt the Holy Spirit of God, which will never be forgiven thee in this World, nor in that which is to Come. Thou art under it, and it Remains upon thee for Ever——Thou art the Man——Thou art Accurſed, and no other Portion can thou have, and this is Scripture and Truth to thee. Here ſhe has *Damn'd* him, paſt all Hopes of *Repentance*; Determin'd that he has Sinn'd the *Sin* againſt the *Holy Ghoſt*. And Vouches her words to be *Scripture*. See what before is ſaid p. 52. of the *Firſt Part*, of *G. Whitehead*'s making what the *Quakers* ſpeak or write of *Greater* Authority than the *Scriptures*. And here *Marg. Fell* Chimes in with him, to ſhew this not to be a ſingular Opinion, but the current Doctrin of the *Quakers*. And now ther is no Medium left, but either we muſt believe theſe *Quakers* Guilty of the moſt Dreadful *Blaſphemy*, in Fathering all their Vile and Horrid *Deluſions* upon *God* Himſelf: Or otherwiſe that Every word of *Margar. Fells*, and all the Reſt of their *Writers* are *Scripture*; and of *Greater* Authority than any *Chapter* or *Verſe* in the *Bible*. Even all this that *Margaret* here, like a Bitter *Scold*, ſpits againg *Wigan*, calling him *Thief——meer Sot and Ignoramus——night-Bird——Anti-Chriſt——Black Defil'd Heart——*who *Begins with a Lie, and Ends with the Devil*, and a great deal more of the like *Billings-Gate*, for which a *Ducking-ſtool* had been the Propereſt Anſwer: Nay more, all the vile *Naſty* ſtuff in the other Letters ſent to *Wigan* from others of theſe *Quakers*, of *Vomiting*, *Spuing*, *Licking it up*, &c. (See *Sat. Dis.*

Sect.

Sect. v. of the *Gleanings*) all this muſt be of *Divine Inſpiration*; and of *Greater* Authority than the Holy *Scriptures*, or elſe theſe *Quakers* are the moſt Horrid ſort of Mankind, who Vouch it to be ſo.

Theſe men *Magiſterially* Bar others from *Repentance*; But if *Repentance* be hid from the Eyes of any, it may be ſaid ſo of theſe Men. For after *Wigan* had wrote the aforeſaid *Appendix*, and it had come to the ſight or Knowlege of theſe *Quakers* who had wrote theſe Letters to him, inſtead of being *Aſham'd* of it (which wou'd have been Expected, had ther been any *Shame* in them) one of them, *William Holden*, wrote to him a Long and more *Scurrilous* Letter than any of the former, and Deſir'd him to Inſert it in his *Appendix*, which he has done. And there is ſuch *Beaſtly* ſtuff as wou'd turn any ones *Stomach* to Read it, of *Scal'd Heads*, *Gall'd Horſe Backs*, *Spuing*, *Purging*, *Stinking* and *Wiping*; which they apply all to *Wigan*, beſides, *Grinning like a Dog*, *Teeth like a Lyon*, *a Paw like a Bear*, *and Mouth like a Dragon's Beaſt*, &c.

And *beſides this Un-ſavory Language* (ſays *Wigan* p. 57.) *They do their Utmoſt to Render me Odious and Obnoxious to the Greateſt Danger*, *and that by Dark and Dubious Inſinuations*, *as*, *That it is known what I have been*, *and ſomething elſe they have*, *which muſt not yet be Manifeſted* &c. It ſeems *Wigan* was in Priſon, as they were, for *Non-Conformity*; and tho' they were in the ſame Condemnation, yet (as *Rats* in a *Trap* will *worry* one another) this cou'd not Reſtrain the *Rage* of the *Vermin*: But they Endeavour'd to

Render him further Obnoxious to the Government, tho' Themſelves were more. As they have ſerv'd the *Author* of the *Sn.* to ſhew that they are no *Changlings.*

But ther is one *Complement*, which the *Quaker Appendix* I am now Anſwering, paſſes upon the *Author* of the *Sn.* p. 49. where, ſpeaking of *G.* **Fox**'s *Inſpirations*, he ſays ſuch *Inſpiration ſo Foul a Veſſel* (i. e. as that Author) *muſt not Pretend to*; which I wou'd Recommend to the Conſideration of the *Clean* among the *Quakers* (if any ſuch ther are to be found) For if we may Judge of the *Foulneſs* of a *Veſſel* by what comes out of it, then certainly ther never were ſuch *Sh—ten*, *Naſty*, *Scal'd*, *Gall'd*, *Filthy*, *Stinking* **Veſſels**, beſides *Blaſphemous*, *Venomous*, *Furios*, *ſenſleſs* **Veſſels** as *G. Fox* and his *Fel Dame*, with the other *Quakers* their *Aſſiſtants* before-mention'd; whom, by their *Language* and *Guſt*, one wou'd Gueſs at the Beſt, to be *Gold-Finders*, who *Danc'd* as *Goſſops* at their *Wedding* about mid-night. And what ſort of *Inſpirations* ſuch *Foul Veſſels* are Capable of, let all Judge who are not as much *Defil'd* as Themſelves. And if it be true what this *Appendix* tells us p. 6. That *Truth Changes not*, And therefore that the *Quakers* are ſtill the ſame they ever were; then what *Sh—ten* Folks have we to Deal with? We muſt Encounter *Them*, as St. *Dunſtan* did the *Devil*, with a Pair of *Tongs*. And what is ſaid of the *Jews*, will be truer of the *Quakers*, that they may be known by the *Smell*. I confeſs, by their *Phiz* and *Mein* ther are none who *Look* ſo much as if ſomething were amiſs with them. But if this were the

worſt

worſt of them, I wou'd not Foul my Fingers with them, but leave them to the *Scavenger*. That which I am Concern'd for, is the much Greater *Filthineſs* of their *Spirits*, their Horrid *Blaſphemies*, and *Hereſies*, and that Implacable *Furie* that Reigns in them, which ſhews from whom their *Inſpirations* came; For they are firſt not *Pure*, and then far from *Peaceable*, *Gentle*, or *Eaſie to be Intreated*; Theirs is not the *Meekneſs* of *Wiſdom*; they Anſwer more to the Deſcription of *Solomon*'s Fool, who *Rageth* and is *Confident*. And the Advice of St. *James* is very Applicable to Them. *But if ye have Bitter Envying and ſtrife in your hearts, Glory not, and Lie not againſt the Truth. This wiſdom Deſcendeth not from Above, but is Earthly, Senſual, Deviliſh.* And, *If any among you ſeem to be Religious, and Bridleth not his Tongue, this man's Religion is vain.*

Prov. xiv. 16. *Jam.* iii. 14. c. i. 26.

I have ſhewn their *Bitter* and *Naſty* Treatment of one who Gave them no *Provocation*, but was *Provok'd* by them. Let me give one more. Becauſe it is of a man without any *Gall*, whom I verily think (and I have known him ſometime) all the Abuſes in the World, even *Beating* cou'd not Provoke to Return an *Ill-word*; for it is not in him. And beſides he is a Grave *Ancient* Man, and of an *Honorable* Family, whoſe *Gray-Hairs* might Reconcile Reſpect from any not Deſtitute of *Humanity*. It is Mr. *John Penn*yman, whom the Groſs *Immoralities* of the *Quakers* Drove from among them, after he had, in the *meekeſt* manner, Repreſented it to them; but met with no other Return than the moſt Bitter *Reproaches*, for his *Good-*

will,

will, and *Christian* Endeavours towards them. And they threw out their *Venom* against him not only in *Discourse*, in their *Books* and *Letters*, but they thrust out their *Forked Tongues* at him in their *Sermons*, at their *Publick Meetings*, when they were Assembl'd for the *Worship* of their *God*, which shews who it was that *Inspir'd* them, and Presided over their *Devotions*. Mr. *Penny-man* has Printed some of them in a *Post-script* to a *Sheet* fill'd with their *Contradictions* placed in Two *Columns*; with the *Time*, *Place*, and *Persons Names* who in their *Sermons*, were *Inspir'd* by their *Numen*, to *Breath* forth these *Meek* and *Christian-like* Expressions of Mr. *Penny-man*, calling him, *Grinning Dog. Whistling Cur. Barking Dog. The Devils Agent. The Devils Emissary. Thou Cursed Serpent, thou art Cursed for ever. I am moved of the Eternal God to Pronounce woes and Judgements against him. God's Power will Choak thee* [This *George Whitehead* uttered at *Grace-Church-street Meeting* from the Preaching Place] *Unclean Nasty Spirit* &c. All these were in their *Sermons*. And in their *Books* and *Letters*, when they had time to *weigh* and *Consider* what they *wrote* (but they *write* too *Extempore*) they call him *The Devils Drudge. The Chief of the Devils. The Devils Porter, setting open the Gates of Hell. Vassal of Hell, and Bond-slave of the Devil. Wolf. Dog. Betraying Judas. Devil-Incarnat. Devil-driven, Dungy-God. Judas. Atheist. Runagad. Vagabond. Creeping Judas. Instigated by the Devil in the Spirit that wou'd Murther Christ. Craz'd, Crack-Brain'd, Distracted.* This last is as true as where they call him *Vagabond* and *Runagad* who is a *wealthy* and *Substantial*

ſtantial Citizen, whoſe *Credit* was never *Blaſted*, and his *Reputation* ſtands firm to this Day. And as to his being *Diſtracted*, it has no better Ground; all that are Acquainted with him know the *Madneſs* as well as *Malice* of this Accuſation. Can they charge upon *Him* any one of the *Eight* Particulars before mention'd, wherein *They* are Prov'd to be *Mad*, and *Stark-Mad?* Or that He was ever Guilty of any of them, even while he was a *Quaker?* For ther are *Good* and *Sober* men who have been Deluded into *Quakeriſm*, from their *Phariſaical* Pretences to *Holineſs*, without (for ſome time) Diſcovering The *Snake* in the *Graſs*, and the *Devil* Hid under the *Angel* of their *Light*: But yet who never Run with them into that *Exceſs* of ſpiritual *Riot*, which *Intoxicated* their *Poſſeſs'd Leaders*, and the *Bewitched Herd* that follow'd them: And therefore have Happily Reſcu'd themſelves, by the Good *Grace* of *God*, out of thoſe *Snares* of the *Devil*. But the *Quakers* did not only *Sharpen* their *Tongues* againſt this moſt *Inoffenſive* and *Harmeleſs* Old *Gentleman*, but they made uſe of their *Hands*; for as he there tells, at *Ratcliff Meeting*, after *James Parks* had Bitterly Inveg'd againſt him in his *Sermon*, calling him *The Devil's Agent*, *the Devil's Emiſſary*, &c. as above, Mr. *Penny-man* ſtood up with intent to have ſpoken one verſe of *Scripture*, that was all the *Reproof* he meant to Return to all his *Railing*; but before he had ſpoken ſix words, *Henry Sutton*, one of the *Friends*, pull'd him down with great Violence, and told the People, he was one of the *Wickedeſt* of *Men*, that he was a *Limb* of the *Devil*,

Devil, and *Deserv'd to be Whipt at the Carts Ass*, &c. To which Mr. *Pennyman* made no Reply. Another time in the year 1680, in one of their *Meetings*, at the *Sign* of the *Bull* and *Mouth* (A fit *Emblem* of their *Endowments*) Mr. *Pennyman*, giving no other *Provocation* than this, saying, *He that Loveth not his Friend, cannot be said to Love his Enemy*, one of their Preachers *J. B.* standing on their Preaching-Place, thrust his Stick with that Violence to Mr. *Pennyman's* side, that forc'd him off the step whereon he stood, and presently after struck him on the Face.

Another of their Preachers, *James Holliday*, being altogether a stranger to Mr. *Pennyman*, told the People in his *Sermon*, that Mr. *P.* was a Companion of one *W. B.* who had been one of their *Ministers*; but, as he said, was turn'd a Common Cheat, and that he wou'd have Ravish'd a Woman. All which was Notoriously False. And at their Great *Tribunal* the *Yearly-Meeting* at *Grace-Church-street*, *James Holliday* being told of this his Abuse and false Accusation, and that it was Expected he shou'd Publickly Acknowledge the wrong done therein, he Reply'd, That *Unless the Lord Requir'd it of him, he wou'd not do it.*

Another time, the 24. Aug. 1681. Two other of the *Friends*, *Thomas Ruddiard*, and *William Briggins*, from the said Preaching-place, Affirm'd that Mr. *Pennyman* was Conversant and Intimate with one *John Taylor* a *Ranter* who, they said, had Hang'd himself, being Guilty (as some of their *Ministers* Declar'd) of most Horrid wickedness, as *Blasphemy*, *Whore-*

dom

dom, *Drunkenneſs*, and the like; whereas Mr. *Penryman* was never in Company with the ſaid *J. T.* but was wholly a ſtranger to him, as he then Declar'd. But no Redreſs againſt the *Precious ones*, for *Lying* and *Slandering* of thoſe who Durſt ſee *Faults* in the *Perfect*!

They will make no *Acknowledgment* or *Reparation* for the moſt Apparant Injury, *Unleſs the Lord require them* i. e. their own *Light within*, which they make their only *Rule*, and not the H. *Scriptures*, much leſs any *Human Laws*; ſo that ther is no Hold of theſe men. Becauſe they have but one *Principle*, that is, *To do what they Pleaſe*. Nor is their *Light within* ty'd up by the Rules of Common *Juſtice*, *Morality*, or whatever is counted *Sacred* amongſt Men. Here *Holliday* Refuſes to make any Reperation for Apparent *Lying* and *Slander*. *George Whitehead* Refus'd to Reſtore what another *Quaker* (probably by his own Inſtigation) had *Stoln* from Mr. *Pennyman*, Unleſs, as he ſaid, *The Lord did Require him to Return it*. And *G. Fox* juſtify'd *Theft* and *Sacrilege*, in *Robbing* of a *Church*, by the ſame Principle (See *Sn.* Sect. vii. p. 94.) Nay this is ſuch a *Foundation Principle* with them, That even in this *Appendix*, where they are *Smoothing* over their old *Errors*, they Dare not Dally with this; but give ſeveral ſtrokes, up and down, to ſhew that they will not own the *Scriptures* as Their *Rule*, and upbraid thoſe who make them a *Rule*. p. 11. *The Holy Scriptures* (ſay they) *which in this Nation is Commonly call'd the Rule of Faith*. And p. 51. They ſay of the *Light within*, that it is *The only True Guide of Men in matters Eternal*, *and*

and of Soul Concernment — And we *have* and do Continue to ſay, *That whoever ſets up any other Guide in oppoſition to this Truth and Light of Jeſus Chriſt, or Prefers any other thing before it, they have not a Right Ground of Faith; but all that are Obedient to this Certain and Right Ground of Faith, according to the Degree Manifeſted unto them, we Really own.* Here by the *Truth and Light of Jeſus Chriſt*, they mean their own *Light within*, becauſe they ſay, *according to the Degree Manifeſted unto them.* that is, What they *Think* to be ſo *Manifeſted unto them:* And whoever ſets up the H. *Scriptures*, or *any other thing before this*, i. e. before that *Degree* or *Meaſure* of *Light* which is within Themſelves, they Pronounce them not to have a *Right Ground of Faith.* Which is a full Confeſſion to the whole *Charge* that has been laid againſt them, upon this Head. ſo that no Rules either of *Natural* or *Reveal'd* Religion muſt *Superſede*, *Direct*, *Amend*, or *Alter* any thing of what their *Light within* do's *Dictate* to them; becauſe they take it to be The *Truth and Light of Jeſus Chriſt.*

And whereas this *Appendix* do's Limit it to *Matters Eternal, and of Soul Concernment*; yet *Will. Penn* do's Extend it further, p. 36. of his *Preface* to *G. Fox*'s *Journal*, where he ſays, *For being Quickned by it in our Inward Man, we cou'd Eaſily Diſcern the Difference of things; And Feel what was Right and what was Wrong, and what was Fit, and what not, both in Reference to Religion, and Civil Concerns.*

And now what is it that is left out of the the Plenitude of this Power of their *Light within?* The Holy *Scriptures*, as well as our *Laws* muſt

muſt *Bow* to It : And the *State*, as well as the *Church* Fall down before It ! Is ther no Danger to *Church* or *State* from this *Principle?* Is this a *Principle* to be *Tolerated*, to be *Encouraged?* And this *Appendix* do's tell us, in Plain Language, That *as they have, ſo they ſtill continue* to ſtand by it.

Sect. xvii. of the *Sn:* ſhews Apparently that their *Principle* is for *Fighting*, that they have *Fought*; and that Deſperatly, if you will believe their *Chieftan G. Fox*, who, as there Quoted *p.* 210. ſays that their Character in *Oliver*'s Army was, *That they had rather have had one of them* (Quakers) *than ſeven men, and cou'd have turn'd one of them to ſeven men.* For *Enthuſiaſm* is a *Principle* which will Hurry men ſeven-fold more than *Covetouſneſs*, *Ambition*, or whatever other motives Prompts men to *Fight*. And the *Quakers* being now ſo very Conſiderable both for *Riches*, *Numbers*, and *United Diſciplin*, they are not to be Neglected, eſpecially upon this Account, that (as ſhewn in the fore-Quoted *Sect.*) their *Principle* is againſt all *Government*, but in their own Hands. In their *Invectives* they Commonly Joyn the *Beaſt* and the *Falſe-Prophet* together to be *Deſtroy'd*. By the *Beaſt* they mean the *Civil-Government*, and by the *Falſe-Prophet*, the *Church*. Upon whom they Beſtow as *Ill-Names* as any they have Beſtow'd upon the *Author* of the *Sn.* And *Devoted* Them for *Deſtruction* as much as Him. Therefore He may take it the more Patiently. They have Freed Him from the *Scandal*, of having it ſaid, *What Evil has He done? That ſuch Men ſhou'd ſpeak Well of Him.*

And

And if theſe *Waſps* have *Stung* Mr. *Wigan*, and Mr. *Pennyman* ſo ſeverely, without any *Provocation*, why ſhou'd he think to eſcape, who put his Hand into their *Neſt?* I cou'd give many more Inſtances of their like Treatment of others, but I am afraid of Cloying the *Reader* with ſuch Nauſeous ſtuff, and very willing to be Releas'd from the *Drudgery* my Self.

2. *The Quakers* Inſolence *and* Threatning *to any who Oppoſe them.*

I. Therfore I will turn to ſhew, that the worſt *Payers* are the Hardeſt *Cravers*. That theſe *Quakers* who take ſo free Liberty with others, are the moſt Impatient to have any thing ſaid to Themſelves. They are *Touchy* upon the leaſt *Punctilio*, and Improve any *Reflection* upon them to the utmoſt *Strech*. *George Whitehead* laſt year, Printed a Book which he Intituls, *A ſober Expoſtulation with ſome of the Clergy*, &c. wherein he writes in a very *Threatning* ſtile to two of the Eſtabliſh'd *Clergy*, Mr. *Smithies* and Mr. *Archer*, for the ſuſpicion that lay upon them, of ſhewing ſome Countenance to *Francis Bugg* in his writing againſt the *Quakers*. *If thou* (ſays he p. 11.) *doth not put a ſtop to his miſchievous Attempts, it will Affect thee——and the Cry will aſcend Higher than to thy ſelf.* Here is an *Innuendo* againſt the whole *Clergy*. And p. 20. ſays he, Bugg's *Abuſes are in their own Nature Intolerable——and we do not Intend to Lie under his Foul Calumnies.* Pag. 106. *If you will be mute in this matter* (ſays he to theſe Clergy-men) *and ſuffer him to Perſiſt without your Publick Diſlike, then may you be further Juſtly call'd in Queſtion, and Expos'd thereupon for your neglect of Juſtice.* This is *Magiſterial* indeed! Here

White-

Whitehead Acts the *Metropolitan*, and corrects theſe *Clergy-Men* with a *Super-Epiſcopal* Authority. What! muſt they be Accountable for *Bugg*'s writing againſt the *Quakers!* And if they do but ſtand *Mute* in the Caſe! that is, if they do not take Part with the *Quakers* againſt *Bugg*, or any who ſhall hereafter come over (as he has done) from the *Quakers* to the *Church* of *England*, and Endeavour to Detect the *Errors* of the *Quakers*. What then? Here *Whitehead* threatens that they ſhall be *call'd in Queſtion* for it, and *Expos'd* thereupon. He ſays that *Bugg's Abuſes are in their own Nature Intolerable*. I am ſure ſuch *Inſolence* as this is, in its own Nature, and according to the Nature of all *Government*, or but the *Shadow* of a *Church* very *Inſufferable*. To ſee a *Sniveling Quaker* thus *Brave* it, in the Face of the whole *Church*; and, in *Print*, to Threaten Her *Clergy* for doing of their Duty! It is not *Toleration* will ſerve theſe mens turns. *Ex Pede Herculem*—— We may know by a Little, what a Great Deal means. Their *Principles* are Calculated for *Empire*. Their *Motto* is, *Do no Right, and take no Wrong*. *John Gilpin* in his *Narrative*, call'd *The Quakers Shaken*. before Mentioned, happen'd to call them a *Faction*, ſaying of a *Pamphlet*, That *it was ſet forth by ſome of that Faction in* York. To which they Anſwer in *The Standard* &c. Quoted before, p. 8. *Thou full of Subtilty, is this thy Revenge, to Nick-Name the Truth, calling the Children of the Lord by the Name of a Faction? Which is Invented by the* Devil, *whoſe ſervant thou art*.

The Provocation was Greater, to which *Will. Penn* Replys, in his *Scirmiſher Defeated*, p. 10. In anſwer to this, *viz.* That *the womb of Iniquity*

was in the *Quakers* writings, upon which *W. P.* Crys out; *He has Invaded my Body and Soul, Religion and Life; for I am, by my Doctrin, if the Priest may be believ'd, an Heretick, a Blasphemer, an Atheist* &c. *And what remains but that the Dogs or Lyons devour me, the Rabble or the Government sacrifice me* &c.

And if *Will. Pen* may be Believ'd, what are our *Priests* as he calls them? *That Cursed Bitter Stock of Hirelings—— who have made Drunk the Nations——whilst they have Cut their Purses, and Pick'd their Pockets; Tophet's Prepared for them, to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful, Anguishing woes of an Eternal Irreconcilable Justice.*

Serious Apology. p. 156.

The Idle Gormandizing Priests of England, *run away with above* 150000 *l. a year, under Pretence of God's Ministers—— No sort of People have been so Universally thro' Ages, the very Bane of Soul and Body of the Universe, as That Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is Reserv'd to Act their Eternal Tragedy upon.* &c.

Guide mistaken. p. 18. *Printed.* 1668.

And for the *Dissenters*, he calls them *An ill-bred Pedantick Crew, the Bane of Religion, and Pest of the world, the old Incendiaries to Mischief, And the best to be spared of Mankind, against whom the Boyling Vengeance of an Irritated God is ready to be Powred out.*

Quakerism a new nick-name &c. p. 165.

And now has not he (to use his own words) *Invaded their Body and Soul, Religion and Life!* for besides *Damnation* (which he never misses) he makes them *Cut-Purses*, and *Pick-Pockets*; and *The best to be spared of Mankind.* Do's not that look like throwing them to the *Dogs* or the *Lions*

or

or ſetting on the *Rabble* or *Government* to *Sacrifice* them? All this is made the *Tragical* Inference of Diſputing againſt the *Hereſies* and *Blaſphemies* of the *Quakers*! And yet the above *Language* and *Furie* of *Hell* which is *Belch'd* out, with the Utmoſt *Virulence*, againſt the *Church* of *England*, and the *Clergy* of all ſorts, muſt be *Ramm'd* down their *Throats*: while the *Quakers* will *Fly* in any mans *Face*, and ſend him to the *Devil*, who Dares call Them but a *Faction!* And if any of our *Clergy* ſeem to Countenance the Converſion of any from *Quakeriſm*; or but ſtand *Neuter*; and not Hinder others from *Writing* againſt them; he ſhall be *Magiſterially Threatn'd*, as here by *Whitehead*, that is, by the Body of the *Quakers*, who own his, and the other Books Licens'd by their *Second-Day's-Meeting*, as has been told before.

And I think they have here Given a very Good Handle, to Return their Complement upon Themſelves; That if they ſtand *Mute*, and not Cenſure *Will. Penn* and the Reſt of them, who have *ſpu'd* their *Venom*, in the like *Furious* and *Scandalous* Manner, againſt the *Church* of *England*, And *Diſown* their Books, at leaſt the Fore-Nam'd, and other ſuch like Paſſages that are in them, then that the *Cry ſhou'd Aſcend Higher than to theſe Particular Authors*, even to the *Second-Day's-Meeting* that owns them, if they will ſtand *Mute*, and not ſhew their *Publick Diſlike* (as *Whitehead* here Requires from the *Clergy-Men*) then *That they may be further Juſtly call'd in Queſtion, and Expos'd thereupon; for their Neglect of Juſtice.* Who will not do *Juſtice*, let *Juſtice* be done to them. Do's *Bugg's* Di-

ſputing againſt the *Quakers*, and Giving them leſs than their Due, ſeem *Intolerable* to Them? And do they tell us plainly That *they do not Intend to Ly under his Foul Calumnies?* And muſt the whole *Church* of *England*, and the *State* too Ly under the *Thouſand* times *Greater* and more *outragious Calumnies* that the *Quakers* have over and over again Loaded upon their Backs! And they will not, to this Day, Retract one *word* or *Letter*: on the Contrary, they vouch it in ſeveral Places of this *Appendix*; And have *Printed* it in the *Poſt-man* (See *Collection.* N. 6.) That they are the ſame they were from the Beginning, and not *Chang'd* at all. Do's it then ſeem *Tolerable* to our *Clergy* and *Magiſtrates*, to Ly under the odious Names of *Beaſt*, *Falſe-Prophet*, *Dogs*, *Witches*, *Anti-Chriſts*, *Devils Incarnate*, &c! Did the *Quakers*, for their Vindication, Indict *Bugg* at the *Seſſions* in *London*, and object to him their own Dayly Practice of *Printing* without *Licenſe?* Did they Complain againſt him to the *Secretary* of *State*, and upon a *Falſe* Information, That his *Papers* were *Seditious*, and againſt the *Government*, Procur'd them to be *Seiz'd*, taken from the *Book-ſellers*, and Deliver'd into the Hands of the Quakers? Did they Impriſon *William Bradford* a Printer in *Penſilvania*, ſeize his *Letters* or *Types*, and *Forc'd* him out of the Dominions of the *Quakers*, for Printing *G. Keith*'s Defences againſt Them; and Proſecuted likewiſe the *Publiſhers*, and *G. Keith* himſelf for his *Life*, Improving his Diſputes againſt Them into a Deſign againſt the Government? Are they ſo *Watchful* ſo *Induſtrious* ſo *Impatient* leſt any *Indignity* ſhou'd be

Paſt

Paſt upon Them: And muſt all orders of Men among us, *Eccleſiaſtical*, *Civil*, and *Military* Bear their moſt Bitter *Reproches*, without any Sign of *Repentance!* And *Court* them and do them *Favours* for it! or ſuffer them to Uſurp *Favors* that were never Intended them. It is Plain the *Act* of *Toleration* do's Except thoſe who *Deny in their Preaching or writing the Doctrin of the Bleſſed Trinity, as it is Declar'd in the Articles of Religion.* That is, in our 39 *Articles.* Theſe are the words of the *Act.* And it is as Plain that the *Quakers* have all along done it. *G. Fox* ſays, in his *Great Myſtery.* p. 246. *The Scriptures do not tell the People of a Trinity nor Three Perſons; but the Common-Prayer-Maſs-Book ſpeaks of Three Perſons, brought in by the Father the Pope.* Here it is Plain that the *Quakers* do not Acknowlege that *Trinity* which is own'd in the *Common-Prayer:* And the *Common-Prayer-Book*, being every word an *Act* of *Parliament*, it is Plain what *Trinity* is Intended in the *Act of Toleration*: And the *Oppoſers* of *That Trinity* are the Perſons *Excepted* out of the *Act.* To which the *Quakers* have no Pretence, Unleſs they will Diſown *G. Fox* herein. They muſt likewiſe Diſown *Will. Penn*, who wrote a Book in the year 1668. to which he Gave this Title. *The Sandy Foundation ſhaken. Or, Thoſe ſo Generally Believed and Applauded Doctrins, of one God Subſiſting in three Diſtinct and Seperate Perſons, of the Impoſſibility of God's Pardoning Sinners without a Plenary Satisfaction. Of the Juſtification of Impure Perſons by an Imputative Righteouſneſs*, are *Refuted.* And p. 12. The Title of that *Section* is, *The Trinity of Diſtinct and ſeperate Perſons in*

the Unity of Eſſence Refuted from Scripture. I know, for a Pinch, they will own the word *Trinity*, as the *Sabellians* and *Socinians*, meaning three *Manifeſtations*, or *Operations*, but not Three *Perſons*. But that is not the *Trinity* Intended in the *Act*. But the *Trinity* which is Profeſs'd in the Creed of St. *Athanaſius*, and more Briefly in our *Litany*. viz. *The Holy Bleſſed and Glorious Trinity, Three Perſons, and one God.* This is that *Trinity* Intended in the *Act of Toleration*; And which whoever oppoſes are Excluded from Claiming any Benefit by that Act. And this is that *Trinity* which the *Quakers* have, and ſtill do *Oppoſe*; And therefore they are altogether *Excluded* from any Benefit of that *Act*.

But their *Oppoſing* is not ſo *Intolerable*, as the *Manner* of it. Their *Curſing* and *Damning* (*Horreſco Referens!*) The Holy and ever Bleſſed *Trinity* into the very *Pit* of *Hell!* And making it nothing but *Conjuration!*

Ther is a Book wrote by *George Whitehead*, and *three* other *Quakers* viz. *Chriſtopher Atkinſon*, *James Lancaſter*, and *Thomas Symons* (of whoſe Character ſee *Sn.* Sect. vi. n. v. p. 43. &c.) Intituled *Iſhmael and his Mother caſt out* &c. Againſt Mr. *Townsend*, a *Miniſter* in *Norwich*. Where p. 10. they tell him, *And here is the three Perſons thou Dreamſt of, which thou wouldſt Divide out of One, like a Conjurer.* And *ibid. He* (*Mr.* Townsend) *is ſhut up with the three Perſons in perpetual Darkneſs for the Lake and the Pit.* This is thus Quoted, by *Chriſtoph. Wade*, in his *Quakery ſlain.* p. 9. To which *G. Fox* Replies in his *Gr. Myſt.* p. 246. who Denies

nies not the Quotation; but *Re-Blaſphemes* againſt the *H. Trinity*, in the words above-quoted, and more which you will find in the ſame place. *Chriſtoph. Wade* wrote an *Anſwer* to this *Gr. Myſt.* which bears this Title, *To all thoſe called Quakers* &c. To which *G. Whitehead* Replies, in his *Truth defending the Quakers.* An. 1659. And denies not the above *Quotations* out of his own Book *Iſhmael* &c. But (as the *Quakers* uſe, when Pinch'd) he ſlips it over, and takes no notice of it. Not that he was Converted from his *Hereſie*, for in ſeveral other Places of the ſame Book, he continues to *Blaſpheme*, at his old Rate, againſt the H. *Trinity.* as in p. 40. 41. &c.

But finding that the Matter was not thus Forgot, being Re-Objected againſt them about the year 1690, in *An Epiſtle to the Friends &c. at their next General Meeting in London.* Subſcrib'd *N. N.* Ther was Publiſh'd an *Anſwer* to this and two other Books wrote againſt the *Quakers*, by *Some of Them.* Intituled, *The Chriſtianity of the People commonly call'd* Quakers *Vindicated* &c. Printed *An.* 1690. There p. 28. coming to this Objection, they go a New way to work, and lay the Fault *Partly* upon the *Printer*, And *Looks on the words as wrong writ, or wrong Printed.* Wrong *Writ*, and wrong *Printed* are two things. But they Jumble them here, that the Reader might miſtake, and overlook the *Author*, and ſo think it only an *Error* of the *Preſs.* But what was this *Error?* Why they ſay, That *inſtead of* [And the three Perſons] *it ſhou'd have rather been* [About the three Perſons] which makes it *non-ſenſe*, but not leſs

Blaſphemy. But however, was this taken Notice of by the *Quakers*, in all that time from the writing of that *Anſwer* to *Townsend* (which the *Quakers* ſay in this laſt book *ibid.* was about the year 1654.) till this Book of theirs An. 1690, that is, for the ſpace of 44 years? No. That is not Alledg'd. But they ſay *(ibid.)* that G. W. *Corrected it long ſince, where he has met with that Anſwer.* How do's this Appear? O you muſt take his own word for it: for is not He *Infallible!* But was not ſo *Fatal* a *Slip* of *Infallibility* fit to be Corrected in *Print*, to Remove that moſt *Hideous* and *Blaſphemous Scandal*? which cou'd not be done otherwiſe. For to what end was *G. W*'s. Correcting it with a Pen upon a Book that came in his way? (if he did it) How ſhou'd this Un-deceive the World? Who had never heard of it, if he had not now told them. And it is at their Pleaſure how far they will Believe him. This is like another *Error* of the *Preſs*, which they let ſlip 28 years together. (See *Sat. Dis.* Sect. ii. N. iii. p. 28.) And their Appealing from their *Printed Books* to the *Original Copies.* See hereafter N. 7. of this ſame *Section.* And how came it that none but *G. W.* Corrected this *Monſtrous Blaſphemy?* Were not the Reſt of the *Quakers* likewiſe Concern'd?

Well, if this will not do, they have another Excuſe. They ſay (*ibid.*) That *G. W. poſitively Diſowns the words, and Affirms they are None of his, and that he writ not that Part of the Anſwer to* Townſend—— *And* G. W. *was ſorry his Name was to that Paper, without Diſtinction between what he writ, and what he did not write in it, wherein*

thoſe

thoſe words are which gave the Occaſion. Let this Advertiſement Clear G. W. *and Others; and ſuffice every Charitable Reader, as we hope it will.* And *G. W.* ſets his Approbation upon the *Margin*, in theſe words, *To this I ſubſcribe*, George Whitehead. And now George thinks he is Lick'd *Clean*! No *Spark* of *Dirt* can *Stick* upon him!

But how is it that *G. W.* let his *Name* ſtand to this Book for 44 years, without Vindicating of himſelf? or cou'd not his *Infallibility* of *Diſcerning* Diſcover this *Blaſphemy* all that time? Eſpecially conſidering that *Chriſtoph. Wade* wrote againſt this Book, and objects this very *Blaſphemy*: And that both *George Fox*, and *George Whitehead* wrote ſeverally *Anſwers* to *Wade*; And yet Neither of them found any Fault with the *Writing* or *Printing* of theſe *Words*.

But if this ſhou'd Clear *G. W.* how will the *Others* get off, upon whom *G. W.* lays the Blame? The *Quakers* ſay, *Let this Advertiſement clear* G. W. *and Others.* And upon the *Title Page* of their Book it is ſaid to be *Sincerely Tendered in behalf of the aforeſaid People, and their Ancient Friends.* Now theſe *Ancient Friends* whoſe *Names* are Affix'd to that *Precious* Book *Iſhmael*, along with *G. W.*'s are here fairly Left in the Lurch, *Diſown'd* and *Abandon'd* with all this *Dreadful Blaſphemy* upon their Heads! And yet they will not *Diſown* them! No. They Pretend to vindicate their *Ancient Friends* ſtill, and that they have not *Chang'd* from the Beginning. As they tell not only in their *Books*, but in the *Printed News-Papers*, that All the World may take Notice of it. They are ſtill *Infallible*,

Every

See Sn. p. 34. 284. Every *one* of them in *Particular!* And they are *Conjurers*, who ſpeak, and not from the *Mouth* of The *Lord*. Now how came *G. W.* to write a Book jointly with *Conjurers?* And to ſet his *Name* to it along with theirs: And that *without Diſtinction between what he writ, and what he did not write in it?* For which he ſays now that he is *Sorry*. But they who Jointly *Sign* a *Book*, or a *Bond*, are Anſwerable *Jointly* and *Severally*. Such a Poor *Excuſe* as this cou'd not be taken from any Man of Common *Animadvertence*. For who wou'd ſet his *Name* with others as *Joint Authors* of a Book, if he had not weighed as well what the *others* had wrote, as what Himſelf wrote? Yet this is all the Defence that the *Quaker Infallibility* can make for it ſelf! that is, That it did not *Mind*, but let things *Slip* at *Peradventure!*

But then, to *Inſcribe* their *Heedleſs*, *Indigeſted* Stuff as the *Word of the Lord*, which theſe *Quakers* do! This is *Intolerable!* And the *Blaſphemy* not to be Endur'd!

For this, they give ſuch another Excuſe, in the ſame place of *The Chriſtianity of the Quakers.* p. 28. putting it again upon the *Printer*. They ſay that inſtead of [*Which is the Word of the Lord*] it ſhou'd have been [*From the Word*] How ſenſleſs is this! for that which is [*From the Word of the Lord*] is not that [*The Word of the Lord?*] But ſay they, *We ſhall not ſtand by the ſaid Title as 'tis worded without ſuch Amendment. Yet Charitably think it was worded Contrary to the Intent and Meaning of the Author.* This is Pretty!

But

But how then came the *Quakers*, even the Great *Fox* himſelf, to ſay of their vile *Scribles*, as they almoſt do every where, *This is the Word of God*? See Inſtances, particularly of *G. Fox* in the *Sn.* p. 89, 90. Can we ſuppoſe that this was *Contrary to the Intent and Meaning of the Author?* How then ſhall we know what was their *Meaning?* They may Alter all their Books, and every word in them. Truly this wou'd be their Beſt way. They will never be Right, or their Books paſſable till this be done. And if we cou'd take them at their Word, they are in a fair way towards it. For here they ſay, That they *will not ſtand by the ſaid* Blurrs *in their* Books, *as 'tis worded, without ſuch Amendment.*

Among other of their *Infallible Errata*, I have ſpy'd *two Letters* in this ſame *Page*, which I ſuppoſe muſt go into the *Basket*, next time the *Duſt-Man* comes about. They are *two Letters*, which are grown very offenſive to the *Quakers* of late, *viz.* G. K. But they ſay here, *We know no reaſon to Diſown our Friends* G. K. *or* R. B. *for we have a True, Tender, and Chriſtian eſteem of Both.* Theſe were *George Keith* and *Robert Barclay.* And p. 26. ſay they, *We have cauſe to Aſſure our ſelves, that both* G. Keith, and R. B. *wou'd Abominate this Falſe-Brother's Attempt to make Diviſions between them and their Ancient Brethren.* Yet now *G. Keith* is the Great *Incendiary*, and *Accuſer* of the *Brethren!* An *Apoſtat!* and as ſuch, *Excommunicated* by the *Sanhedrin* of the *Quakers!*

But

But what *Cauſe* they had to *Aſſure* themſelves of this *G. K.* will fall foul upon their *Infallible Spirit* of *Diſcerning*; which they Inſiſt upon *Now*, as ſtrongly as ever (See hereafter *Sect.* v.) And ſay that none can be a *Miniſter* of *Chriſt*, who cannot *Diſcern* what *Spirit* is in any Man, whether a *Good*, or an *Evil Spirit*, at the *firſt ſight*, without *Speaking ever a word* (See *Sn.* p. 33. &c.) of which a Pleaſant *Inſtance* is hereafter given of *G. Fox* in *Sect.* v.

But to Return; we have ſeen the Silly *Excuſes* which the *Quakers* have made for that Moſt *Horrible* and *Curſed Blaſphemy* before Quoted, which they have Belched out againſt the *H. Trinity*, of *Damning* the three *Perſons* into *Hell.*

But they have another *Put off*, which tho' they have not Adventur'd upon in *Print*, that I know of, yet ſome of them make uſe of in *Private* Converſation, which is, That it is only the word *Perſons*, which they Doom to the *Lake* and to the *Pit*, with thoſe who uſe that *Unſcriptural* word, with Relation to *God*, or *Chriſt*: But then they muſt ſend *Will. Penn* thither too, who, in his *Sandy Foundation.* p. 15. ſpeaking of the *Son* of *God*, the *True Light*, *which Lighteneth every man* &c. ſays, *Who in* Perſon *Teſtify'd* &c. Tho' *G. Whitehead*, in his *Quakers Plainess.* p. 24. ſays, *That is not our Phraſe, that I know of, or Remember.* And *That the Title* (Perſon) *is too Low and Un-ſcriptural, to give to the Chriſt of God.* Now then let him *Remember*, now let him *Know*, That his Friend *Will. Penn* has us'd it. And let them Reckon for thus *Contradicting* and *Thwarting* one another. But however,

G. W.

G. Whitehead, and the other *Quakers*, have ſent to the *Pit*, all the *Church* of *England*, and all the *Chriſtian World*, who do Profeſs *Faith* in the *Three Perſons* of the Bleſſed *Trinity*, And the *Perſons* themſelves, not only the *Word*, or *Letters*: for theſe cannot be ſent thither.

And ſhall thoſe, who not only *Deny*, but *Blaſpheme*: Not only *Blaſpheme*, but ſend to the *Pit* of *Hell* (O Horror to Repeat it!) the *Perſons* of the Holy *Trinity*—— Shall theſe be Shrouded under an *Indulgence*, which Expreſly Spues out all ſuch from Under its *Protection*, who *Oppoſe* or *Deny* the *Doctrine* of the Holy *Trinity*? Shall theſe be Included in this *Toleration*, who will not *Diſown G. Whitehead*, for the *Quotations* above Cited; but ſtill think him a *Teacher* ſent from *God*? Let this *Teſt* be put upon the *Quakers*: And ſee whether they will Part with *G. Whitehead*, or the *Toleration*? If they ſtick by *George*, in this, it is a Demonſtration that they like this Doctrin he has Deliver'd.

But they have given us a Full and Authoritative *Deciſion*, in this matter, That they do ſtill own and Adhere to not only theſe *Doctrins* before Quoted: But *All* and *Every Part* of what has been Deliver'd by their *Doctors* ever ſince their Beginning. In their *Decretal Epiſtle*, from their *yearly Meeting* at *London* (which is their *Supreme*, and moſt *General Councel*) for the year 1696. They do *Re-Aſſert* and *Confirm* All their *Ancient Teſtimonies*, *And that*, *in All the Parts of it*. *For* (ſay they) *Truth is one*, *and Changes not*: *And what it Convinced us of to be Evil in the Beginning*, *it Reproves ſtill*. This is to keep up their

their *Infallibility*. And in this, both *Antidote* and *Appendix* and in all their Late writings, they ſtrenuouſly Aſſert, That they have not *Changed* at all, at leaſt, in any Point of *Doctrin*: And ſtill ſtand by, and Maintain All that they have *Printed*, or *Preach'd*, ſince they were *Quakers*. And, as if this had not been Enough, they have *Printed* it in the *Poſt-Man*, that none might be Ignorant of it.

I ſay not this, That I wou'd have any *Perſecution* (as they call it) Renewed againſt them. I like not that Method. for ther are *Honeſt*, *Well-Meaning* Men among them; and the *Sincere*, tho' *Deluded*, are moſt apt to put themſelves into the way of *Suffering*; which often *Hardens*, ſeldom *Converts* them. And they are worthy of a *Gentler* Method. But the End for which I have mention'd this *Act*, is, *firſt*, To do that Right to the Government, as to Free them from the *Scandal* of *Recognizing* the *Quakers* as *Proteſtants*, who Deny the Holy *Trinity*, the *Satisfaction* of *Chriſt*, and all outward both *Sacraments* and *Prieſthood*; therefore the *Proteſtant Religion* is not *Anſwerable* or *Reproachable* for Them. *Secondly* I have Minded the *Quakers* of this, That if neither *Religion* nor *Good Manners* can Reſtrain their *Furie*, yet that out of *Policie* they wou'd learn a little more *Decency* towards the *Clergy*, eſpecially the *Biſhops*, who have it in their Hands to put the *Penal Laws* in Execution againſt them, They not being Included within the *Act of Toleration*. And ſince they Enjoy their Preſent *Liberty*, meerly from the *Grace*, at leaſt, the *Good Nature* of thoſe, whom of all Mankind they have

have Endeavour'd to Render moſt *Abhorr'd*; I think it is but a *Reaſonable* and very *Favourable Compoſition*, That they ſhou'd *Retract* the Above Mention'd and other ſuch like *Baſe* and moſt *Scandalous Reflections* which they have Caſt upon the *Church* of *England*, Her *Prieſts* and *Biſhops*, as well as All the Reſt of Her Community. For we ſay *Leave is Light*; And that *Favour* is ill Beſtow'd, that is not worth *Thanks*, at leaſt, *Fair Uſage*.

Now the *Reparatation* ought to be as *Publick* as the *Injury*. Therfore the Eaſieſt way I can Propoſe for the *Quakers*, is, That their *Second-Days-Meeting*, which do ſit every *week* in *London*, ſhou'd Publiſh Under their Hands a *Condemnation* of the ſaid *Scandals* and *Abuſes* vented by *Will. Penn*, *G. Fox*, and others of their Writers againſt the *Church* of *England*, Particularly *Theſe* before *Quoted*, and Suffer it to be *Printed*. But moſt Eſpecially what is above Quoted of moſt *Hideous Blaſphemy* againſt the *Holy* and Tremendous *Trinity* of *God*. But if they Remain *Mute in this Matter* (as *G. Whitehead* ſays to the *Miniſters*) And Refuſe to Right *God*, aud His *Church* from theſe *Abuſes* caſt upon Them, which *are in their own Nature Intolerable*, then may ſhe juſtly ſay in *Whitehead*'s words, *We do not intend to Ly under their Foul Calumnies*, Then Let *The Cry Aſcend Higher*, Then *May they be further juſtly call'd in Queſtion, and Expos'd thereupon, for their Neglect of Juſtice*. Then may the *Biſhops* (if they think fit) ſend to their *Second-Days-Meeting*, and Require ſuch a *Subſcription* and *Submiſſion* from Them; or otherwiſe That they ſhou'd Acknowledge

ledge the *Doctrin* of the Holy *Trinity*, in the words of our *Litany* and *Articles*, to Qualify themſelves for the Benefit of the *Act of Toleration*. At leaſt to Diſown what *G. Fox*, *G. Whitehead*, *W. Penn*, and others of their *Writers* have ſaid *Blaſphemouſly* againſt it. But if they will ſtill Adhere to their Former Doctrin herein, then have they totally Excluded themſelves from the *Act of Toleration*. And then if the *Biſhops* do not let them know, that it is in their Power to be *Civil* to them, they will be *Good-Natur'd* indeed!

2. But ther is nothing go's down ſo hardly with the *Quakers* as the Doctrin of *Repentance*, becauſe it Ruins their Pretence to *Infallibility* and *Perfection*. And of all ſort of *Repentance* they Hate that moſt, which Requires them to make *Reſtitution* or *Satisfaction* for the *Injuries* that they have done. Therefore they muſt ſtick to all the *Calumnies* and *Outrage* which they have vented againſt *God* and His *Church*, and all others; and to all their Beaſtly *Naſtineſs* and *Loathſome* ſtuff, which Run out of their *Clean Veſſels!* They muſt, by their Principles, Return with the *Dog* to their own *Vomit*, and the *Sow* to her *Wallowing* in the *Mire*. This Notion of *Perfection* is ſuch a ſad Ingredient in the *Principles* of the *Quakers*, as *Eternity* is in the *Torments* of *Hell*; for it *Confirms* them in all their *Sins*, and Hinders them from ever *Returning*. *G. Whitehead* has Publiſh'd a little Book in *December* 1697, of which this is the Title *A ſeaſonable Account of the Chriſtian Teſtimony and Heavenly Expreſſions of* Tudor Brain *upon his Death-Bed, being a young man Aged about* 17 *years.* Pub-

Publiſhed for Inſtruction and Caution to the Youth among Friends call'd Quakers. where p. 2. you have this Paſſage, *At ſeveral times being Adviſ'd to Prepare for his latter End, for if he Liv'd, it wou'd be well, and, if he Died, it wou'd be his Gain, his Anſwer was,* **he was not Conſcious of any Action he had done, that he ſhou'd be afraid of Appearing before God Almighty.** O Dreadful! To ſee a *Miſerable Creature* go to *Death*, Harden'd againſt *Repentance*, by this *Pernicious Doctrine* of the *Quakers!* And to ſee this Recommended for the *Inſtruction* of other *Quakers!* As a *Coriſtian Teſtimony*, and *Heavenly Expreſſion!* And to ſhew what *Solid Inſtruction* he had Learn'd among the *Quakers*, it is told of him p. 5. and 6. That ſeeing ſome little *Lyons* of *China* upon the *Chimney-piece*, he ſaid, *Take away thoſe Images, for they are to be Trodden under foot.* And ſeeing another Piece of *China*, which had ſeveral Hands, he ſaid, *Take away that Piece that is Covered, for it hath Eyes and ſeeth not, and Ears and Heareth not.* Then he took offence at a Pair of *Guilded Tea-Pots*; And ſaid *you may take away the other things that are Guilded, and waſh it off.* And after they were taken away (ſays the Relation) *He was at eaſe.* This is told to ſhew the Averſion of the *Quakers* to *Idols*, and how Tender this *Young-Man* was upon that Head! And this was *Printed*, for the *Inſtruction* of thoſe that come after; To ſhew how Exactly this *Precious Youth* kept up to the Doctrin of their *Great* Maſter *Fox*, who in his *Iconoclaſtes*, makes it *Heatheniſm* and *Idolatry*, to have the *Likeneſs* of any *Creature* Painted upon a *Sign* (ſee *Sn.* Sect. xxi. p. 299.) And I ſup-

poſe it is the ſame upon a *Chimney-Piece*. See with what *Froth* and *Chaff* theſe Poor *Quakers* are Fed! And Glory in at their *Death*! And yet do not Believe themſelves! For if they did, they wou'd not have the *Likeneſs* of *Creatures*, *Lyons*, *Bulls*, &c. Painted upon their *Signs*, as is Common with them now in *London*. Yea and *China Birds*, *Beaſts*, and *Men* upon their *Chimney-Pieces*, *Guilt Tea-Pots* too! and moreover do *Sell* them, for Gain, and all the Reſt, that offended this *Tender Youth* upon his *Death-Bed*; But not his *Sins*, for (Alas!) he had none; he was one of the *Perfect* ones! And his *Example* is ſet out, to Encourage the Reſt of the *Quakers* to follow it.

Now if you ſhou'd tell any *Quaker*, who had the *Likeneſs* of ſome *Creature* Painted upon his *Sign*, that he was an *Idolater*, He wou'd take it very Ill, and tell thee, *Thou art a Lyar*, a *Satan* &c. If you ſhou'd Ask him again, whether *G. Fox* was Acted by the *Infallible Spirit*, when he call'd this *Idolatry*? He wou'd Anſwer, That *G. Fox* was above thy *Shallow* and *Dark Mind*: That He was ſent from *God*; And Endowed with *Power* from on *High*; And Taught the way of the *Lord* in *Truth*; That thou wert one of thoſe who *made a Man an offender for a word*. He wou'd bid thee *Read within*, And Hearken to *The ſmall ſtill voice*; And ſuch *Banter* nothing to the Purpoſe. And then think that he had ſufficiently Anſwer'd thee.

This is the *Method* they take to Reconcile *Contradictions*. And no other will you get from them.

This

This brings me to another *Topick* they uſe in Anſwering Objections made againſt them, which is, To bring *Contrary Teſtimonies* to thoſe *Objected*, without offering to *ſolve* thoſe that are *Objected*; not minding (or Hoping the *Reader* wou'd not) that this only Proves them Guilty of *Contradictions*; which is one of the Great *Objections* made againſt them. And indeed of this their *Writings* are ſo *Fertile*, that hardly a *Page* can eſcape you wherein you will not find ſome of them; For they are all *Confuſion* and *Contradictions*. 3. *Bringing of* Contrary *Teſtimonies*

This is the *Method* thro' all this *Appendix*, which we are conſidering. They bring *Contrary Teſtimonies*, or ſo ſeeming, to thoſe which are *Objected*, and think (but they cannot ſo think) that this has done the work, and Clear'd their Cauſe.

1. Thus Sect. vi. In anſwer to their *Contempt of Magiſtracy and Government*, their Manifold *Treaſons* and *Rebellions*, they bring *Teſtimonys* from p. 41. to p. 45. of their *Acknowlegement* to the *Government*. And I cou'd have fill'd *ten* Pages more with the ſame. for they made *Submiſſions* and *Acknowledgments* to all the *Uſurpations* and *Governments* that ever happen'd in their time; as Each had the Fortune to get *Uppermoſt*; And then they *Beſlav'd* that which was *Down*, which they had *Worſhip'd* before. Of this Many Inſtances are given in the *Sn.* Sect. xviii. To which not one word of *Anſwer*, either in the *Antidote*, or this *Appendix*.

But ther is an *Anſwer* which they have under their Thumb to ſome of the Paſſages there Produc'd, which I muſt not Conceal (tho' it ſhou'd fore-ſtall their Market) becauſe it will afford ſome Diverſion to the Reader. Theſe

Paſſages are in the *Sect.* above Quoted of the *Sn.* p. 222, 223. out of a Book wrote by *G. Fox*, which carries this Title, *Several Papers given forth by George Fox* &c. The Book I never ſaw, yet will anſwer for the *Quotations*; which notwithſtanding I take not upon truſt of any ones Memory or my own. And can give them further *Quotations*, out of that Particular Book which *G. Fox* Mark'd with his own *Pen* or *Awle* (which he cou'd handle much better) for I have ſeen of his *Hand* (or *Foot*) writing, tho' not in that Book, and it look'd rather like the *Ingravings* of a *Sciver*, or the *Scratches* of an *Awle* than the Draughts of a *Pen*. Beſides his Delicate *Spelling*, of which I can Preſent the Reader with a *Sampler*, out of that ſame Book. Which ſhews how much he was oblig'd either to his *Amanuenſis*, or the *Corrector* of the *Preſs*, that we had one Line right *Spelt* in all his Works; tho' his *Dictating* has hardly afforded Us one *Paragraph* either of *Senſe* or *Engliſh*. The Book I Quote is in the Poſſeſſion of the *Friends*, where neither I nor any I can Employ can have Acceſs. I mention this as a Tryal for their *Spirit* of *Diſcerning*; and will venture their Reproof for the *Mis-Spelling* but of a *Word*. The above-Mention'd *Quotations* out of that *Book*, are Bitter *Invectives* againſt the King (*Char.* 2.) to obſtruct his *Reſtoration*, and againſt All *Kings* and *Kingly-Government*. It was Printed in the beginning of the year 1660, when things were coming on faſt towards the *Reſtauration*. But ſoon after, when the *King* was Eſtabliſh'd, then it was time (purſuant to their old wont) to turn about, and Tack with the wind. Then

G. Fox

G. Fox wrote *Marginal-Notes* upon one of theſe Books (the ſame that I have mention'd) to Reconcile thoſe *Treaſons* and *Rebellions* which were in it, according to his Skill, that is, after the Manner of this *Antidote* and *Appendix*, by giving a *Contrary Teſtimony*, without *Retracting* the other. In p. 5. ther are theſe words, That *the Chriſtians were not to do any thing in the Name of an Earthly King.* And again, *The ſetting up of theſe Kings and Emperors and Protectors, and giving them the Names of Excellency and Majeſty amongſt the Chriſtians hath been ſince the Days of the Apoſtles amongſt the Apoſtats in the Apoſtacy from the true Wiſdom and Life.* Here he writes upon the *Margin* (I give it you in his own ſpelling) *This was in the Days of* Olefer Cromell *who wou'd be King.* G. F. And the like upon the *Margin* of p. 8. (where more of his *Treaſons* were expreſs'd) *This was the time when the was ſo beſy of making* Olefer Cromell *King.* G. F. And the like is upon the *Margin* of ſeveral other *Pages.* Now, if this was not Intended for the *Preſs*, it was to give the *Friends* Ground to ſay, that they had ſeen this Expoſition of his, and to make uſe of it, as they ſaw occaſion. But if it was meant (as is moſt likely) to be made Publick, the *Friends*, upon ſecond thoughts, found it cou'd not be done, without *Re-Printing* of the Book; which wou'd do them more Miſchief, than ſuch a ſilly *Excuſe* cou'd Heal. Therefore they took the ſafer Courſe, which was, by all the means they cou'd, to *ſtifle* the ſaid Book. And I believe they thought they had Effected it. For having (by ſome Art) Recover'd the Book aforeſaid out of the hands of one of themſelves, whom they ſuſpected,

into whoſe Poſſeſſion it had fallen, they have Condemn'd it to *Perpetual Impriſonment*, unleſs *Reſcu'd* by ſuch *Diſcoveries* as theſe. And if they put it not into the New Edition Deſign'd of *G. Fox*'s Works, they ſee they will be Detected; nay more, if they *Leave out* or *Alter* any of his *Marginal Annotations*, they ſhall be told of it, let them ſecure that Book where they are, as well as they can. Of which a New Edition cou'd be given (if it were worth the while) without their Help.

But now that I have mention'd *G. Fox*'s Apologie, wrote upon the *Margin* of this Book of his, for the *Treaſons* therein Contain'd, it is fit that I ſhou'd ſhew the *Falſhood* and Apparent *Hypocriſie* of this his Excuſe *viz.* That what he wrote againſt *Kings* and *Kingly Government* was only meant againſt his *Oleſer*, when he Deſign'd to take upon him the Stile of *King*. In Anſwer to which conſider

1. That his words are againſt All *Kings* and *Emperors* among *Chriſtians* ſince the Days of the *Apoſtles*; and againſt All *Kingly Government*, whether in *Oleſer*, or any body elſe.

2. He ſpeaks p. 15. againſt *Fighting for the Kings of the Earth.* Now ther was no *Fighting*, or any Appearance of it, at that time when it was Under Conſideration whether *G. Fox*'s *Oleſer* ſhou'd Aſſume the Name of a *King*: And he was then None of the *Kings of the Earth.* But towards the *Reſtoration* of King *Charles* II. ther was Expectation of *Fighting.* And *G. Biſhop*, and this *G. Fox*, and others of the *Quakers*, did violently Perſuade to *Fighting* againſt his *Reſtoration*, and that *In the Name of*

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the Lord (as abundantly ſhewn in the *Sn.* Sect. xviii.) It is true they were againſt Fighting *For* Kings; but they were as much for Fighting *Againſt* them.

3. This Book of *G. Fox*'s was Printed in the beginning of the year 1660. And *Olefer* had been Dead two years before. And I ſuppoſe *G. Fox* was not afraid that they wou'd take him out of his *Grave* to make a *King* of him.

But if it be ſaid that tho' this Book was not *Printed* till the year 1660, yet it might have been wrote before in the year 1658 when *Olefer* Dy'd; then it wou'd be ask'd, To what Purpoſe it was *Printed* two years after the occaſion for which it was wrote; And which cou'd never come again, if the Deſign had been only againſt *Olefer?*

4. But, to put the Matter out of Diſpute, in the Book it ſelf. p. 6. *G. F.* ſpeaks of *Olefer*, as then *Dead.* theſe are his words, *So when the Kings that Deny'd the Pope took the Tenth of Tenths, the Popes wages that was Head of the Church, and when the Kings Dy'd, the Protector took Tenth of Tenths, and He was the Head* &c. He *Was*—— now He was Dead, *G. F.* falls upon Him, as upon all others when they were Gon. But let the world now Judge, let all the *Quakers*, who Pretend to one Drachm of ſincerity, Confeſs at laſt, what an Egregious *Lyar* and *Hypocrite* this *G. Fox* was, to give it under his hand, that this Book of his was wrote againſt *Oliver!* And we may hence ſee what ſtreſs is to be laid upon their *Contrary Teſtimonies*; and how they are to be taken as *Vindications* of

all the vile *Hereſies*, *Madneſs*, *Treaſons* &c. which they have *Acted*, *wrote*, *Preach'd*, and *Printed*. And All of them, both Parts of the *Contradictions*, Dictated as ſpoken *Immediately* from the Mouth of the *Lord Almighty!*

II. Thus (to give a few more Inſtances) if one ſhou'd Object the Implacable *Rage*, and *Naſtineſs*, of the *Quaker-Spirit*, and Produce what has been herein before Mention'd, what is Quoted in the *Sw.* Sect. xvii. and much more of the ſame Sort that can be Produc'd, they cou'd *Anſwer* All by *Contrary Teſtimonies* (of which they have many) where the *Quakers* do *Abhor* and *Deteſt* ſuch manner of Proceeding, as *Abominable* and *Anti-Chriſtian*: and ſet up Themſelves for all the *Meekneſs*, and *Chriſtian Patience* in the World. Thus in this *Appen.* p. 43. *Sam. Fiſher* is Produc'd ſaying, That the *Quakers* are *not for Reviling nor Threatning nor Curſing; but Committing our Cauſe* (ſaith he) *in Quietneſs, to Him that Judgeth Righteouſly.* And *G. Fox*, in his *Gr. Myſtery* p. 237. ſays That *the work of the Miniſters of the Goſpel is not to Reflect upon Perſons,— And ſo thou* (ſays he to a *Miniſter* he Diſputed againſt) *that art Reflecting upon Perſons, do'ſt ſhew a Mark of thy ſelf to be a Falſe-Prophet —and Reflecting upon Perſons was never the way to Beget to God.* And *Will. Penn* ſays in his *Addreſs to Proteſtants*, p. 246. Second Edit. *They that are Angrie for God, Paſſionate for Chriſt, that call names for Religion —— may tell us they are Chriſtians, if they will, but no body wou'd know them to be ſuch, by their Fruits: To be ſure, they are no Chriſtians of Chriſt's making.* He gave this *Title* to

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another *Book* he wrote, *viz. Reaſon againſt Railing*, in Anſwer to *Thom. Hicks.* Whom he *Accuſes* for *Railing* againſt the *Quakers:* And thence Proves him not to be a *Chriſtian.* For, ſays he, p. 169. *He that Rails, Reviles, calls Names* &c. *is no True Chriſtian: But ſuch is* Thom. Hicks: *Therefore, no True Chriſtian.*

And now, what wou'd you have more? Do's it not Plainly follow from hence, That neither *Will. Penn*, nor any of the *Quakers*, did ever *Raile*, *Revile*, or *call Names?* For then, by *Will. Penn*'s ſentence, here *Twice* Repeated, they are *no True* Chriſtians. *To be ſure, they are no* Chriſtians *of* Chriſt's *making*! But a little before this, p. 163. *W. Penn* ſets down an *Objection* of *T. Hicks*'s, That the *Great* Quaker *Ed. Burrough* had Beſtow'd upon *Philip Bennet* a *Prieſt*, who oppos'd him, by way of *Anſwer*, theſe *Names* following, *Thou art a wicked Creature. Blackneſs of Darkneſs is Reſerved for thee. Thou art a Serpent. And the Curſe of God is Eternally upon thee. Thou Beaſt, to whom the Plagues of God are Due.* Now theſe look very like *Ill Names*, and *Railing*, to be ſure, they are *Reviling.* What ſays *Will. Penn* to this? He ſays, That this was the Fitteſt *Return* cou'd be made to the *Queſtions* which *P. Bennet* put to *Ed. Burrough.* Why? were they *Rude* or *Reflecting* Queſtions? No. for, *W. P.* confeſſes p. 164. 165. that they were *Civil*, no *Railing* or *Reviling* in them, but that he *Queries ſmoothly.* And therefore calls him a *White Devil*, and the more *Serpentine* for that. However a *Civil Queſtion*, Deſerves a *Civil Anſwer.* But *Civil* Queſtions Provoke the *Quakers* moſt; becauſe it is hardeſt to *Raile* at them, with-

without which the *Quakers* cannot Anſwer. Therefore *W. P.* calls *Bennet*'s *Civil Queſtions Inſnaring* and *Trapanning* Queſtions. i. e. *Ugly* Hard *Queſtions*! they are to be ſeen in *Burrough*'s works. They are very *Sober* and *Pertinent* Queſtions, therefore were *Troubleſome* to *Anſwer*. But *Truth* is not Eaſily *Inſnar'd*, nor is Afraid of *Queſtions*. Theſe Rather make *Truth* appear the more. And it looks like *Guilt*, to Return *Railing* and *Reviling*: And that is the Method, which *Will. Penn* Condemns here as *Anti-Chriſtian*. Yet concerning the aforeſaid *Railing* of *Burrough* againſt *Bennet*, *W. Penn* ſays, p. 164. *I warrant it, from God, and by the ſence of His Eternal Spirit do Declare, That it was the Portion, and only fit Anſwer to be given to thoſe Trapanning Queſtions.* What! Better than a Sober *Solution* to ſuch *Queſtions*, let them be never ſo *Trapanning*? Had not this been the beſt way to have Diſcover'd their *Deceit*; and *Convinc'd*, or elſe *Confounded* the *Adverſary*, and left him without *Excuſe*? No. Says *Will. Penn* (ibid) *Had* Ed. Burrough *gone into a familiar opening to his* (Bennet's) *Vulturous, Unclean, Serpentine Eye* — what then? *E. B. had brought the wrath of the Eternal God upon Himſelf, inſtead of the Prieſt.* Thus *W. Penn.* So that, ſometimes, for the *Quakers* to Anſwer *Soberly*, without *Railing*, is to bring the *wrath* of *God* upon *Themſelves!* and that is, when ſuch *Inſnaring* and *Trapanning Queſtions* are put to them, as will not Admit of a *Plain* and *Direct* Anſwer, without Diſcovering their *Myſtery* of *Iniquity*. But that is not the Point now. It is not, what *Excuſe* they may have for their *Railing*, which none afford

afford ſo *Liberally* to their *Opponents* as the *Quakers:* But is not *Railing, Railing*, be it in whom it will? was not this *Reviling* in *W. P.* not only to *Juſtifie* the *Revilings* of *E. B.* in ſuch an Extraordinary manner, as above; but, as if that had not been Enough, to Fall *Himſelf* upon *Bennet*, and call him *Vulturous, Unclean, Serpentine?* Tho', after all their *Malice*, they cou'd find nothing worſe to ſay of Mr. *Bennet* than his *Oppoſition* to the *Quakers*, and *Diſcovering* of their *Errors*, by his *Unmerciful* Inſnaring *Queſtions*, tho' Confeſs'd to be *Civil.* And the *worſe* for that! Againſt which, they have *Anſwer'd* with their *Teeth*, and *Broke* them. But was this no *Raling*, no *Reviling* in *W. Penn*? No. Have a care of that! wou'd he have Exceeded the Rules of *Meekneſs*, and *Charity*; tho' *Hicks* or *Bennet* did it againſt their *Friends*, and ſome of them, who were *Dead* too? No. He Proteſts to the Contrary (*ibid.* p. 166.) *God is my Record* (ſays he) *this Day, I wou'd not, to Inherit more worlds than ther are Stars in the Firmament, have ſo Violated the Laws of Charity, againſt the moſt violent of our Deceaſed Oppoſers.* Therefore, who can believe that ſuch a Good man as this wou'd *Raile*, or *Revile* any Body! And he did juſtly Correct *T. Hicks*, for *ſlandering* of him, as if he had Abetted the *Railings* of *James Naylor* againſt the *Clergy*; and more over, that he had Father'd it upon the *Holy Spirit:* and that *neither he nor I* (ſays *W. P.* p. 174.) *have words enough to ſignifie our venom and Malignity.* And what was the Reaſon of this Heavy Charge? only (as *W. P.* himſelf there gives it us) *Becauſe I ſaid of* James Naylor's

for's *Book*, *That if he had Treated that Accurſed ſtock of Hirelings* (the Clergy) *ten Thouſand times more ſharply, it had been but Enough.* That was All! And to be Accus'd of *Railing* or *Reviling* for this! But he went further in his *Serious Apology*, p. 156. *And I won'd ſay not Enough* (continues he) *but that the Reverence I bear to the Holy Spirit won'd oblige me to Acquieſce in whatever He ſhou'd utter thro' any Prophet or Servant of the Lord.* Here is Aſcribing all their *Railing* to the *Holy Spirit*! But *W. P.* go's on (as before partly Quoted p. 34.) *we have nothing for them* (the Clergy) *but Woes and Plagues, who have made Drunk the Nations*, &c. ſee before *p.* 34. And how they *Damn* the *Clergy*, not only of the *Preſent Age*, but *Through Ages* paſt, and that *Univerſally*, as you will ſee in the *Quotation* brought *p.* 34. out of his *Guide Miſtaken.* Here are the *Dead* as well as the *Living:* And not only the *Prieſts* of the *Church* of *England*, but *Univerſally*, of all the *Churches* in the *World.* Yet *W. P.* wou'd not, *God is his Record, this Day*, for more *Worlds* than ther are *Stars* in the *Firmament* ſo *Violate* the *Law* of *Charity*, as to *Raile*, or *Revile* the moſt *violent* of their *Deceaſed oppoſers!* Here are *Contrary Teſtimonies* with a witneſs! And is ther no *Contradiction* in all this? No. Far from it!

For this is one of the Main *Heads*, upon which he Proves *Thom. Hicks* not to be a *Chriſtian.* In the ſame *Reaſon againſt Railing.* p. 124. thus. *He that Contradicts himſelf, is not led by God's Spirit, and Conſequently, No Child of God, nor Certain Rule of their own Faith: but ſo doth* T. Hicks: *therefore no Chriſtian Man.* I will

will not ſay, How Patly this might be Retorted. But I wou'd Recommend to *W. Penn*'s ſecond Thoughts, the Inference he makes againſt *T. Hicks* for all this, p. 167. *No man can be ſecure of him in Common Converſe, who, to Compaſs his End, upon ſuch as oppoſe him, will ſelf-Contradict, Pervert, Ly, Forge: beyond which, in this World, is nothing but direct Murder. And that's a Queſtion, ſince, in ſome caſes, it were leſs Irkſome to Dy, than to be Defamed. Is this doing as Men wou'd be done to?* &c. Apply this to *W. Penn*'s uſage of the *Church* of *England*, and others, in what is above Quoted, and much more of the ſame ſtrain, that might be Produc'd out of his Writings.

What can we ſay, to Reconcile theſe things, but that the *Quakers* think None but Themſelves have a *Right* to *Raile*? or that it is not *Railing*, if it comes from Them, but Pure *Zeal* and *Godlineſs*? thus,

The Saints may do the ſame things, by
The Spirit, in Sincerity,
Which other men are Tempted to,
And at the Devil's Inſtance do.
All Piety conſiſts therein
In them, in other men all Sin.

But I have an *Apology* for Mr. *Penn*, Which I think Real. He tells us, in his *Reaſon againſt Railing*. p. 171. That he was then about 29 years of Age. This was Printed *An* 1673. And his *Guide Miſtaken* before Quoted p. 34. was Printed *An.* 1668. When he was but 24 years of Age. He was then in the *Heat* of *Youth*, and

and a *New Convert* to *Quakeriſm*; And it is uſual with ſuch, to *Exceed* in *Zeal.* But ſince, he has had time to *Cool.* And his Converſation, of Late years, ſo much at *Court*, has *ſoftn'd* his *Temper*, and let him ſee the *Deformity* of *Rudeneſs* and *Scurrility* (which has befaln moſt of the *Quakers*, Principally from their want of *Breeding*) Inſomuch that I am very Apt to Perſwade my ſelf, He is Inwardly *Aſham'd* of theſe things; and wiſhes they had never been wrote. And this appears much in the Difference of his *Stile* in his *Addreſs to Proteſtants*, and more, in his Excellent *Reflections and Maxims*, from that *vehemence*, not to ſay *Raſhneſs* that Runs thro' all his *Former* writings. If it be ſaid, why if I think thus, I ſhou'd Preſs ſo hard upon Mr. *Penn* now? why, truely, to Reſcue him even by *Force*, from among That *Ill-bred Pedantick Crew.* He will not take theſe words ill, for a Reaſon he knows (*Sauce for a Gooſe, is Sauſe for a Gander*) But they have *Chain'd* him with *Popularity* (fond to get a Man of *Senſe* of their Party) and, Perhaps, with Hopes of *Univerſal Heirſhip.* But theſe, I ſuppoſe, are not ſo Conſiderable to him, as to ſtand by all his *former* writings, and come under the *Cenſure* (now Repeated) which he (for much leſs Reaſon) has Paſs'd upon *T. Hicks.* But, which is Infinitly of more weight, I *Conjure* him to Conſider, what Account he muſt Give, before the Great *Judge*, if, by his *Example*, or *Silence*, not *Publickly* to *Retract* his *Errors*, he *Confirm* ſo many poor *Souls*, that have given up their *Judgments* to him, in thoſe Deſtructive *Doctrins* (which he cannot but

but Know to be ſuch) who might otherwiſe, by *God's Grace*, Retrieve themſelves; and *Return*, with him, into the *Boſome* of the *Church*, and *Favour* of *God*.

For this Reaſon, I have Inſiſted ſo long upon Mr. *Penn*'s *Contradictions*, and *Contrary Teſtimonies*: and *Repeated* ſome *Quotations* of thoſe above, which are in the *Sn.* in *Sat. Diſ.* and others of that *Author's* Books, yet in none of the *Anſwers* that are come out to them, is the leaſt Notice taken, or any *Defence* made for the above *Hard Sayings* of Mr. *Penn*. Which cou'd not be *Forgetfulneſs*, they being ſo often *Preſs'd*, and ſo much *ſtreſs* laid upon them, more than of 20 times as much from thoſe of the *Common Herd*. Therefore, ther is *Conviction* in the Caſe. And ſince ther muſt be *Confeſſion*, and *Satisfaction*, before ther be *Forgiveneſs*, we muſt, in *Charity*, ſtill *Preſs* on, till we bring that to Paſs; or otherwiſe ſome Reaſonable *Defence* of theſe *Railing Accuſations*, which Mr. *Penn* has brought againſt all ſorts of *Chriſtians*, particularly the *Church* of *England*: or elſe, he muſt Submit, by the rule he has ſet down, to be no longer Reputed as a *Chriſtian*. And it muſt be ſome other ſort of *Defence* than he makes in his *Reaſon againſt Railing*, p. 175. *Let us not be Eſteemed Railers, becauſe we Rebuk Railing: Nor our Religious Cenſure of their Perverſions* &c. *be Accounted Reviling. 'Tis trouble enough to us, to be thus Concern'd in Controverſie—'Tis not our Choice, but theirs. They Began.* Who *Began* with the *Quakers?* Did any *Begin* with them, Before they were in the World? Did not they *Begin*, who came into *Churches*, and

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Markets, and *Houſes*, Challenging all People to *Diſpute* with them (tho', of Late, they like not that Method) Did the *Church* of *England* Begin with them? why then all that *Rancorous Railing*, and *Reviling* of the *Church* of *England*? And muſt this be taken only as *Religious Cenſures*? And have the *Quakers*, has Mr. *Penn*, *Rail'd* at nothing, but only againſt *Railing*? he Confeſſes *P. Bennet* did not *Raile*, yet *Juſtifies* the Bitter *Railing* that was Return'd to him. But ſuppoſe he had *Rail'd*, yet ſuch ſort of *Venemous* Anſwers is not *Reaſon* againſt *Railing*, but *Railing* againſt *Railing*: And this *Excuſe* wou'd ſerve at *Billings-Gate*. Therefore Mr. *Penn* muſt find ſome other *Defence*; or elſe *Confeſs* the *Deluſion* of that *Spirit*, which has thus Led him to *Practices*, that himſelf Confeſſes *Inconſiſtant* with *Chriſtianity*. And which look ſo *Abhorrent* in his Eyes, when he Beholds them in other men. And let him ſee, by this, and Conſider, That that *Light within*, which he and others have miſtaken for the *Good Spirit* of *God*, has been the *Spirit* of *Wrath* and *Furie*, which has taken Poſſeſſion of them: And that the *Light* in them is *Darkneſs*. This, Likely, may *Grate*. But I hope it will Prove a Happy *Diſobligation* to Mr. *Penn*. And for which, he may own more *Obligation* to the *Author*, than to thoſe *Sorry Flatterers*, who *Lick* up his *Spittle*, and call it *Infallible*. Which Pretence, as he do's not *Believe*, ſo muſt he *Diſown*, or elſe *Juſtifie* all the above *Railings* and *Revilings*. Or Thirdly, be *Silent*, which, in this Caſe, I believe, all the world will take as a Full Proof of *Guilt* and *Self Condemnation*.

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However, what has been ſaid, will give the Reader a view what ſtreſs is to be laid upon this *Method* of the *Quakers*, in Anſwering *Objections* made againſt them, by Producing of *Contrary Teſtimonies*. Of which (having done with Mr. *Penn*, at Preſent) I will give a few more Inſtances. One I Hinted before, which may Properly be Mention'd here, for they will not take notice of it. And that is,

III. If you object *G. Fox*, in his *Iconoclaſtes*, making it *Heatheniſm* and *Idolatry* to Paint the *Likeneſs* of any *Creature* upon a *Sign*; they can Reconcile this by ſhewing the *Contrary Teſtimonies* of the *Quakers Practiſe* at this Day, who have *Signs* of *Lyons*, *Bulls*, *Bears*, &c. like the *People* of the *World*; nay more, They can Produce a *Contrary Teſtimony*, even at that Time when this *Iconoclaſtes* was Printed, of—— a *Quaker*, who, at the *meeting of Sufferings*, where this matter was Debated being of a Contrary opinion from *G. Fox*, ask'd one of *Fox's* Party for a Piece of *Money*: And ſhewing it, told them that they muſt, by this Rule, throw away all their *Money*, becauſe ther were *Images* upon them, of *Men*, *Lyons*, *Flowers*, &c. But this (tho' an Unanſwerable Argument to them) yet cou'd not Prevail. And notwithſtanding of all this, they will not own that they are all of them *Idolaters*, who have *Money*, or *Signs* of *Bulls*, *Bears* &c. no nor that *G. Fox* was *Miſtaken*; Becauſe he Dictated this as from the Mouth of the *Lord God*! as he did All that he wrote; and ſet down this as a ſtanding Rule, That whoever ſpeak, and not from the *Mouth of the Lord*, are *Falſe Prophets*, and *Conjurers*, in

his *Saul's Errand.* p. 7. And his *Anſwer to the Weſtmorland Petition.* p. 5. And the Conſequence is Undeniable, that the Preſent *Quakers* are *Heathens* and *Idolaters*, or otherwiſe that *G. Fox* their Great *Apoſtle* and *Founder* was a *Falſe Prophet* and a *Conjurer*. This is the uſe all Men of Senſe can make of their *Contrary Teſtimonies*, which they Produce as their *Vindication.*

IV. Thus, if we object their not taking off their *Hats*, and paying *Civil Honour* to *Men*: They can ſhew the *Contrary Teſtimony* of their Dayly *Practiſe*, in making their *Apprentices* and *Servants* ſtand *Bare* in their Preſence. The Myſtery is, They are againſt *Paying* of *Honour*, but not againſt *Receiving* it. Eſpecially from the *Wicked*, it is moſt Due from Them to the *Saints!* Therefore tho' they *Thee* and *Thou* the *Worlds People*, yet they do not care to be *Thou'd* by them. They Love very well to be *Maſter'd* and *Miſtreſs'd* by them. And will ſay to them ſometimes, when they call the *Quakers* (after their own faſhion) by their Bare (I had almoſt ſaid *Chriſten'd*) Names, why do'ſt thee ſpeak our Language, ſeeing thee do'ſt allow of giving Titles? Thee ſhoud'ſt ſpeak in the Language thee do'ſt approve of.

V. Again, if you object the *Common Place* which All the *Quakers* Inſiſted upon ſo much, at the Beginning, when they were *Poor*, That it was *Anti-Chriſtian* for any Man to Sue another at Law; And a Plain mark of the *Reprobate*, and *People* of the *World*: In the Deſcribing of whom, *G. Fox*, in his *News out of the North.* p. 19. Among many other *Wicked* and *Abomi-*

Abominable Practiſes (as he Reckon'd them) ſets this down as a Main one, Theſe wicked Folks *Are ſuch* (ſays he) *as Sue Men at the Law, which Chriſt forbade.* Yet now that the *Quakers* are Grown *Rich*, and have ſomething to *Sue* for, They *Sue* as faſt as the *World's People.* Yet this is no *Contradiction* to their *Principle*! No. But only a *Contrary Teſtimony*, to Clear the other when Objected.

VI. 1. If you object their not obſerving of *Times*, Set apart by the *Church*, as *Feſtivals* &c. They can ſhew the *Contrary Principle* of their *General Councils*, their *Yearly Meetings* in *London*, which they always Appoint to be Celebrated in *Whitſon-Week*, that being the *Great Feſtival* ordained to be kept in Memory of the Miraculous Deſcent of the Holy *Ghoſt* upon the *Apoſtles*, at the *Feaſt* of *Pentecoſt*. If it be ſaid, That this time is appointed only upon Account of the Seaſon of the Year, becauſe the *Quakers* come yearly to attend this their *moſt Solemn Meeting* from *Foreign Countries*, even from the *Weſt-Indies*. That Excuſe will not do, for this *Feaſt* is *Movable*, ſometimes a *Months* difference; And if they Reſpected only the *Seaſon* of the *Year*, they wou'd keep to ſome Conſtant *Month* that all might know: But that they ſhou'd *Always* ſtumble juſt upon *Whitſun-Week*, will not paſs merely upon *Chance*: But their Reaſon is plainly, becauſe they Pretend to the Greateſt *Effuſions* of the Holy *Ghoſt*, which they have made Peculiar to *Themſelves*: And therefore keep their *General Meetings* in *Whitſun-Week*, and at no other time; which is a moſt *Solemn Obſervation* of that *Great Feſtival*

of the *Church*. And yet they Exclaim moſt Bitterly againſt the *Obſervation* of *Times*, as being *Carnal*, and forſaking of the *Truth* &c. Nay *G. Fox*, in his *News out of the North*. p. 23. Names *Whitſuntide*, with *Chriſtmas* and *Eaſter*, among the *Holy-Days* which he Runs down. So that here are *Contrary* and *Re-Contrary Teſtimonies*.

2. They now Generally obſerve *The Lord's Day* for their *Publick Worſhip*: But if any ſhou'd object this, as an *Obſervation* of *Times*, they have *Ancient Teſtimonies* to Produce, where the *Quakers* have *Preach'd* and *Printed* againſt the obſervation of *That Day*, as *Superſtitious*, *Carnal* &c. And *Solomon Eccles*, and others of their *Prophets*, have got themſelves into *Churches*, before the People Met, and carry'd with them, a Pair of *Briches*, *Gloves*, or ſomething of their *Trades*, and ſet themſelves in the *Pulpit*, or upon the *Communion-Table*, and there were found buſie at work, when the People came to *Church*; and ſome of them have Opened their *Shops* on that Day, purpoſely as a *Contempt* of the *Day*, and to bear their *Teſtimony* againſt it. Which *G. Whitehead* Vindicates in his *Truth Defending the Quakers*. Printed 1659. p. 20. 21. where he Repeats this Queſtion that was put to him. *Did that* Quaker *Sin therein or not, who brought lately on the Lord's Day an old Dublet into Dr.* Gell's *Church in* London; *and ſat upon the* Communion Table, *mending it, while the Doctor was Preaching, the Pariſhioners forbidding him?* And his Anſwer is in theſe words. *What, wilt thou Continue a* Papiſt, *that thou Counteſt it ſuch a Great Crime to* Work *upon the* Communion Table,

ble, *as if it were a more Holy Place than another? And, like a* Papiſt, *thou calleſt the* Steeple-Houſe *the* Church; *which thou haſt no Scripture for. And if any* Quaker *did as thou ſayeſt, whether thinkeſt thou, was his working there, or a* Prieſt's *Preaching for Money and ſetting forth his ware to Sale there (as in the Market-houſe) the Greater offence? And where do'ſt thou Read in Scripture, that men muſt do no work on the Firſt days of the week?* Thus he. Yet now the *Quakers* Ceaſe from *Work* on that *Day*: And ſet up for the Obſervation of it, as well as others. Tho' formerly, they us'd to make up their *Accounts* on that Day, to Pay and Receive Money &c. which I can Prove from thoſe to whom they have come upon that Errand. But to ſave them on all ſides, the *Quaker* Infallible *Spirit* can go both ways, *For* and *Againſt* the Obſervation of the *Lord's-Day*: And *Both* as Directed by the ſame *Spirit*. Thus *G. Fox* Determins in what he calls *An Epiſtle to All the Chriſtian Magiſtrates and Powers in the whole Chriſtendom.* London. *Printed* An. 1659. p. 12. *So all Friends* (ſays he) *of the Lord God, that be Moved to ſet open your Shops, or to do any work on the* Firſt Day, *which the falſe Chriſtians call their* Sabbath — *Do not ye Judge all that do not as ye do, that be not moved to do the Service as ye are to do that Day; And all that doth not do that ſervice on that Day as ye do, as are not moved by the Power of the Lord God, do not Judge them that doth ſuch a Service on that Day.* Here he makes them the *Falſe-Chriſtians* who call the *Firſt-Day* their Day of *Sabbath* or *Reſt*. And if the *calling* it ſo be ſuch a *Crime*, ſure the *Obſervation* of it,

as ſuch, muſt be much Greater. Yet he *Graciouſly* gives the *Quakers* leave to be ſuch *Falſe-Chriſtians*, if their *Light* ſo Direct. The meaning is, That their *Light* is Equally *Infallible* when it Commands *Contradictions!*

But he caſts the Ballance againſt the Obſervation of the *Chriſtian Sabbath*: only wou'd not have thoſe *Precious ones* to be *Judged* who do *Obſerve* it.

I cannot Refrain from giving you his *Reaſon* againſt the Obſervation of it, which is Worthy of his *Infallibility!* You will find it in his *Great Myſtery*. p. 101. *viz.* That it was not the *Seventh* but the *Eighth* Day. That is, It was the *Eighth* of the *Seven* Days! Unleſs the *Quakers* make more than *Seven* Days in a *Week*. And if it was the *Eighth* Day, why do the *Quakers* call it the *Firſt* Day? But it is well enough, if the *Light* ſo Direct! Was this too from *The Mouth* of *The Lord!* Yea *Verily!* or elſe *G. Fox* has Decreed *Himſelf* to be a *Conjurer*. But the beſt of it is, No body will believe him, who ever knew him, or have Read his Books.

VII. 1. Let me give Another *Inſtance* of the *Contrary Teſtimonies* of the *Quakers*. At their firſt ſetting up, when they were *Poor* and *Beggarly*, it was their Conſtant *Theam* to *Rail* at *Fine Houſes*, and *Coſtly Furniture*, particularly againſt *Coaches*, which they Deſpis'd, as the *Fox* did the *Grapes* that were out of his Reach. They made theſe the Infallible Marks of *Pride*, and of *The worlds People*. No man Denies but that *Pride* is a *Sin*: And that Men may be *Proud* of theſe things. But the *Quakers* made the *Having* of theſe things, or *Uſing* of them to be *Pride*. They Pupliſh'd a Book with this Magni-

ficent

ficent Title, *The Trumpet of The Lord, Blown* &c. An. 1655. which Begins thus, *Wo unto you that are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, in respect to your Persons*—— who are called of men, *Master, and Sir, and Mistris, and Madam*—— *And you must have your Wine and Ale, and all your Dainty Dishes*—— *And you have your Fine Attire, Silk, Velvet, and Purple, Gold and Silver; and you have your waiting-Men, and waiting-Maids under you to waite upon you; and your Coaches to Ride in, and your High and Lofty Horses*—— *And here you are Lords over your fellow Creatures, and they must Bow and Crouch to you*— *And you will be called* Masters—— *upholding that which Christ in his Doctrin forbids, who saith,* Be not ye called Masters—— *The Lord abhors all your Profession*—— *Your Works are the Works of the Devil*—*in your Dainty Dishes*— *in your Lofty Horses, in your Curious Buildings, in your Earthly Honour, which is all the fruits of the* Devil— *You are too High, and Fine, and too Lofty to Enter in at the Straight Gate* &c.

Yet now, None are more *High* and *Fine* grown than the *Quakers!* None have more *Dainty Dishes*, and *Curious Buildings!* None wear Finer *Silk* and *Velvet!* They have their *Wine* and *Ale* too! Their Lofty *Horses*, yea *verily*, and their *Coaches* to boot! They have their *Waiting-Men*, and *Waiting-Maids*! And are *Master'd* and *Mistress'd* by them, without fear of that *Command, Be not ye call'd Masters*! For *the Case is Alter'd* quoth *Flouden.* They had then, *poor Souls*, None of these *Temtations. G. Fox* was known by the Name of *The man with the* Leathern *Briches:* which he tells full oft in his *Journal.* And his first *Followers* had, few of them, a Tatter to their Taile. Tho' they came

after to upbraid others by the Name of *Threadbare Tatterdemallions* (See Sn. p. 200.) They were their own *waiting-Men* and *waiting-Maids!* And Rode upon their own *Hobby-Horses!* None of them had been in the In-side of a *Coach!* That was an *Exaltation* far above their Thoughts! As were *Fine Houses* and *Furniture*, to those who *Pigg'd* in *Barns* or *Stables*, and under *Hedges!* Therefore they *Rail'd* at all these *Fine* things, because they had None of them; or ever Hop'd to have. *Silly, Dirty Draggle-Tayls!* And *Nasty Slovens!* But now grown *Fine* and *Rampant!* Yet still Pretend to keep to their *Ancient Testimonies!* To be the same *Poor* in *Spirit*, and *Self-Deny'd Lambs*, they were at the Beginning! Tho' they Now strive to outdo their *Neighbours* both in *Fine Houses* and *Furniture*. They have got *Coaches* too! Ay marry! But you must not call them *Coaches*, for that Name they had vilify'd, and given it for a *Mark* of the *Beast*. But, as one of them said, when his *Coach* was objected to him, as *Contrary* to their *Ancient Testimonies*, he Reply'd, That it was not a *Coach*, only a *Leathern-Convenience*. Like the *Traveller* who told that they had no *Knives* in *France:* And being ask'd How they cut their Meat? Said, with a certain thing they call a *Conteau*.

I cou'd Enlarge upon *Quotations* out of the Ancient *Testimonies* of the *Quaker Authors* against *Fine Houses*, *Coaches* &c. But I am afraid of tyring the Patience of the Reader. Therefore shall Content my self with one more, for it is a *Pleasant* one.

2. Ther was nothing they *Inveg'd* against more severely than the use of *Periwigs*. *G. Fox* had

had a Mind to be a *Nazarite*, like *Samſon*, and wore *Long* ſtreight *Hair* like *Rats-Tayls*, juſt as *Muggleton* did. But *Will. Penn* coming in among the *Naſty Herd*, cou'd not ſo eaſily forget his *Genteel* Education. He firſt Began with, *Borders*: at laſt came to plain *Wiggs*. And after his Example, it is now become a General Faſhion among the *Quakers* to wear *Wiggs*. *G. Whitehead* himſelf is come into it. Therefore I muſt Mind them of their Ancient *Teſtimonies* againſt it. Of which I have Annex'd one in the *Collection*. N. 7. Becauſe it is ſhort and very Extraordinary for the *Learning*, *Wit*, and *Quaker vein* of *Poetry*. It will be an *Entertainment* for the Reader. But I wou'd not Force it upon him, therefore I have put it, where he may Read it, or Let it alone. There the *Quakers* make the wearing of a *Wig* to be downright *Sin* and *Confuſion*. And bring ſeveral *Texts* of *Scripture* to Prove it. They Compare thoſe that wear them to *Hermophradites*, and (for *Rime*) to *Catamites*. Nay they make them *Calviniſts*, to ſhew their *Wit*: and that you might not loſe the *Jeſt*, they put *Calvus*, *Bald* upon the *Margin*. So all that *Shave* their *Heads* are *Calviniſts*. This too was from the *Mouth* of *The Lord!* They Abuſe the *Clergy* for wearing *Wiggs*, ay and of a *Light Colour* too! That was Abomination! Eſpecially if the *Hair* was *Criſped* or *Curled!* That they make a ſevere *Aggravation!* They ſhou'd have put in *Clean* too. For *G. Fox* his *Heart-breakers* were *Long*, *Slank*, and *Greaſie*.

It has been obſerv'd of Great *Enthuſiaſts*, that their *Hair* is Generally *Slank*, without any *Curl*: Which proceeds from a *Moiſture* of *Brain*, that

Inclines to *Folly*. It was thus with *Fox* and *Muggleton*. But the *Quakers Wiggs* now hinder us from the Obſervation. And *Will. Penn*, *G. Whitehead* &c. wear not only *Fair*, but *Curl'd Wiggs*. For none other are Made. They ſhou'd ſet up ſome *Quaker Wigg-makers*, to make them *Wiggs* of *Downright Plain Hair*, without the Prophane *Curl* of the *Worlds People*. It wou'd beſt fit the *Quakers Plaineſs*, and *Down-right-neſs*, or *Right-downeſs*. I Recommend to *W. Penn*, *G. Whitehead*, and the Reſt of the *Wigged* Quaker *Preachers*, theſe ſweet Lines of their *Poet Laureat*, out of his foreſaid *Declaration* againſt *Wiggs*.

What wonder Women wear Gay Gold and Pearls,
When Men Religious wear Gold Locks of Girls?
Should Chriſtian Guides affect a Whoriſh Guiſe? &c.

Then they put the Queſtion, whether *Wiggs* ought to be Permitted in Caſe of *Health*, when it may be Neceſſary to cut off ones Hair? And it is Rul'd in the *Negative*. That they muſt rather go *Bald*. *This pretence for Pride* (ſay they) *is no better than what is for Drunkeneſs and Whoredom.* And they Propoſe the Example of *Eliſha*, who (as they have found it out) wore no *Wigg*, when the Children call'd him *Bald-Head*! And they do not beleve that *Peter* or *Paul* wore *Wiggs*! For if they had, then (ſay they very *Smartly*) The *Women Chriſtians* might have Retorted upon them thus, *Was that the Cauſe*, Peter *and* Paul, *that you bad Us leave off our Locks, that you, and ſuch like, might get them your Selves, to make* Periwiggs *of?* Now may not the *Inno-*

cent

cent Laſſes and *Daughters* of *Sion* make the ſame *Repartee* upon *Will. Penn* and *G. Whitehead? Was it for this Cauſe*, Good *William* and *George* &c. They Examin another Excuſe for *Wiggs*. viz. *Some ſay, ſhaving is to Prevent the Pox.* To which they Anſwer, *Small honour to wig-wearers, to Incur ſuch a ſuſpicion of it.* This *ſuſpicion* comes Near ſome of the moſt Able *Holders-forth* among the *Quaking-Friends*. See *Sn.* p. 47. I know not whether *G. Archer*, or if *C. Atkinſon* wore a *Wigg*: But he might have had Occaſion for it, from what you will find in the *Sn.* p. 43. &c. And a *Quaker* ſaid lately at the *Conference* in *Norfolk*, That he was at Laſt *Hanged* for a *High-way-Man.* (A pretty *Life* and *Death* for a *Quaker Apoſtle!*) And therefore that they did *Diſown* him. It was full time! They will Quit any of their *Friends* at the *Gallows*. But they will not yet *Diſown* his *Books*, which *G. Fox*, *G. Whitehead* &c. have *Defended* and owned. For then they muſt diſown *Fox*, *Whitehead*, *Howgil*, and *Burrough*, &c. who wrote a *Preface* to one of his Books, call'd *The Standard of the Lord:* And with 15 or 16 more of the Eminent *Quakers*, Subſcrib'd to it. And they never Diſown'd any of *Atkinſon*'s Books, but Defended and Juſtify'd them, when the *Profeſſors* brought *Quotations* out of them. But to Return.

In that *Precious Declaration* againſt *Wiggs*, it is ſaid, That the *Apoſtles* went with *Sandals*, and a *Single Coat*, *whoſe Examples the famouſeſt Primitive Chriſtians followed*—— yea, and *Primitive Quakers* too! who Generally went *Bare-foot*, becauſe they had no *Shoos:* And few of them were

were Worth *Two Coats*, or had *one* Good *one*. Which might have been one of the Cauſes, why they brought up the faſhion of going *Naked*; And they Urg'd the Example too of the *Prophets* for that!

They Boaſt (*ibid.*) how *John Millner*, a Friend *about* Northampton, a *Wigg-maker*, *left off his Trade, and was made to Burn one in his Premices ſight, and Print againſt it.* And that *John Hall*, a *Gentleman of* Northumberland, *being Convinced, ſitting at a Meeting, was ſhaken by the Lords Power, Pluck'd off, and threw down his* Wigg. *&c.*

When ſhall we ſee ſuch a *Power* in the *Quaker-Meetings* now? To ſee their *Wiggs* fly about, or left for *Mops* to clean the Houſe, and they come out all *Eliſha*'s! They muſt do this, or elſe Renounce their *Ancient Friends*, and their *Precious Teſtimonies.* Elſe that is not True, which they ſay in their *yearly Epiſtle* for the year 1696, That *what* their Light *Convinced them of to be Evil in the Beginning, it Reproves ſtill.*

For it Convinced them of theſe things, *Fine-Houſes, Coaches, Wiggs*, &c, That they were *very Evil!* In *The Trumpet of the Lord Blown*, before Quoted, p. 2. They made All thoſe to be mere *Heathens* who us'd theſe things, eſpecially the *Prieſts* who Suffer'd them. Thus ſay they, *And you ſay, he is a Miniſter of Chriſt, and he ſaith you are Chriſtians, Whereas you are All* Heathens, *both Prieſt and People.*

And ſo ſure were the *Quakers* then of the Truth of this, And of the Force of theſe their *Doughty* Arguments, That they ſay (*ibid.* p. 5.)

p. 5.) *And if you will not believe this, you wou'd not believe* Dives *and he ſhou'd Riſe from the Dead.* Yet ther are not now more *Dives*'s among any ſort of People than the *Quakers!* They are *Rich*, and fare *Sumptuouſly*. And they Direct theſe their *Dictates* to *Chriſt* Himſelf; for thus ſay they (*ibid.*) *To the Light in all your Conſciences I ſpeak.* Now they make this *Light* to be *Chriſt*, and *God* Himſelf. And thus they take upon them to *Inſtruct* and *Teach* the *Light!* This Confounds All their *Preaching* and *Teaching*. For has the *Light*, has *Chriſt* need of being *Taught* by *Them*! But this belongs to another Head. And is ſpoke of in *Prim. Heres.* to which this *Appendix* is ſaid to be an *Anſwer*. But ſays nothing to it. Therefore I Return, and go on with the Preſent Subject.

VIII. Their *Primitive Principle* was, That none ſhou'd *Preach* or *Pray* but as the *Spirit* mov'd them. And they brought it as an Argument againſt all other *Profeſſions*, that they did not *Preach* &c. by the *Spirit*, becauſe they had ſet and ſtated *Times* for it, as if the *Spirit* were oblig'd to come at their Appointment. Yet now the *Spirit* moves *Them* juſt at ſuch *Times* as they Appoint: And they have their *Stated Days* and *Hours* of *Worſhip* like other People.

IX. They now *Swear* in the ſame *Terms*, which before they Declar'd to be a Direct *Oath*; and yet Pretend to ſtand ſtill to their former *Principle* againſt the Lawfulneſs of taking an *Oath*. See *Sat. Dis.* Sect v. N. vii. p. 54.

It

It wou'd be Endleſs to Purſue their *Contradictions*, ſee a *Catalogue* that Mr. *Peniman* has Printed of them.

This I hope will be ſufficient to ſhew, that the Method taken in this *Antidote* and *Appendix*, of bringing *Contrary Teſtimonies*, is no Clearing of the Objections brought againſt the *Quakers*, while they Refuſe to *Diſown* thoſe *Hereſies* &c. which are plainly Prov'd upon them. It is as if a Man Accus'd of *Treaſon* ſhou'd bring *Teſtimonies* where he ſpoke *Honourably* of the *King*; but did not offer to Diſprove any Part of the *Evidence* brought againſt him.

Double meanings and Croſs-purpoſes.

4. Ther is another *Method* of Great ſervice to the *Quakers*, in *Anſwering* their *Adverſaries*, and Deceiving of them, which is The *Double-Meanings* they have in their words: whereby, tho' they ſpeak the ſame *Words* that you do; and know your *Meaning* fully in them: yet they *Mean* them in a Quite *Different Senſe*: And ſo, in *Quakers Plaineſs*, make their *Eſcape!* But ther being ſo much ſaid of this, in the *Firſt Part* §. v. p. 9. &c. I need Add no more here; tho' I cou'd Exemplify this their *Artifice* in Many other Inſtances, were I not Tender of the Reader's Labour, and Mine own. And that I think theſe are ſufficient, at leaſt, till Anſwer'd.

Ther is Another *Trick* of the *Quakers*, may come in with this Head; And I cannot give it a Better Name, than *Croſs-Purpoſes*, that is, They will not Anſwer *Directly*, but, as we ſay, *About the Buſh.* But ther is always a *Reaſon* for it, when they ſo do. Thus if you Ask them, whe-

whether they are *Perfect, even as God?* They will Anſwer, *Be ye Perfect as your Heavenly Father is Perfect.* And, *As He is, ſo are we in this World.* If you Ask whether the *very* Body *of Chriſt, Fleſh, Blood and Bones, be in them?* They will Anſwer, *We are Bone of His Bone, and Fleſh of His Fleſh.* If you ask, How they Underſtand theſe *Scriptures?* whether *Strictly* and in a *Literal* Senſe? They will Anſwer, *Let him that Readeth Underſtand.* And, *He that hath Ears to Hear, let Him Hear.* And no other ſatisfaction will you get from them. But the meaning is, They Dare not Aſſert their *Blaſphemies* Broad-Fac'd: And wou'd thus *Hide* them. But this ſhews them Plain; And to what Senſe they *wreſt* the *Scriptures*, which they thus Quote. Theſe are the ſort of *Anſwers* you will Generally find in *Fox*'s Gr. *Myſtery.* But we know what they *Hold*, by what they *Oppoſe.*

Of a Kin with this, is their never failing *Allegories*, by the Force of which they can *Wreſt* any *Text* in *Scripture*, *From* or *To* what Meaning they Fancy. Much has been ſaid as to this Point, in their turning the *Humanity* of *Chriſt*, His *Birth*, *Paſſion*, *Reſurrection*, and *Aſcenſion*; the *Reſurrection* of our *Bodies*, and *Future Judgment*; with the *Sacraments* of *Baptiſm* and *The Lord's Supper*, and other *outward Ordinances*, into an *Inward* and *Allegorical* Senſe, to the Total overthrow of the Whole *Chriſtian Faith.*

I find ſome Pleaſant Inſtances of this Kind, in *William Haworth* his *Quaker Converted to Chriſtianity.* An. 1674. p. 7. 8. of his Prefatory Epiſtle to *John Crook.* Where the *Quakers* turn this

this *Text*, *He brought his Son out of Egypt*, thus, *out of the* Egyptian *Darkneſs of our Hearts*. And this, *The only Begotten Son*, thus, *Begotten* in *Us*. And ſpeaking of thoſe who were *Beheaded* for the Teſtimony of *Jeſus*, they Explain it thus, *That to part with Carnal Wiſdom and Reaſonings, that is Beheading*. And thus we muſt Allow what they ſo much Boaſt in, *viz.* That they have *Beheaded* their *Carnal Wiſdom* and *Reaſoning*. And it is a very full Proof of it which Mr. *Haworth* tells us *ibid.* p. 3. *I told* (ſays he) *Chriſtopher Taylor* (a *Quaker* who Diſputed with him) *What* Will. Penn *ſaid to a Friend of mine*, viz. *That* G. Fox *was as Good a Prophet as* Iſaiah. *And* Taylor *did not* Deny it, but did *Affirm it likewiſe*. Nay the *Quakers* muſt think ſo, Mr. *Penn* muſt think ſo, if He or They believe the Half of what He and They have written of *George Fox*, particularly in the *Preface* to his *Journal*. Their *Reaſon*, Mr. *Penn* his *Wiſdom* and *Reaſoning* was *Beheaded*, *Murder'd*, *Drawn* and *Quarter'd*, when he cou'd believe thus of ſo Conſummated a *Brute* as this *Fox*. And, which is more ſtrange, he muſt, by the ſame Rule, think thus of Himſelf.

See in the *Firſt Part*. p. 32, 33. the *Quaker-Interpretation* of *Gal.* iii. 13. *Curſed is Every one that Hangeth on a Tree*. i. e. on the *Tree* of *Knowlege*, that is, what *Knowlege* is got by the outward *Carnal* means of *Hearing*, *Reading*, *Catechiſing* &c. Tho' they cou'd bring *Contrary Teſtimonies* to this, of Their own *Hearing*, *Reading*, *Catechizing* &c. But here is that *Carnal* thing of *Knowlege*, *Wiſdom*, *Reaſon* (their Mortal *Foe*) *Hang'd* and *Crucify'd*, as before they had

had *Beheaded* it. Here is Their *Plain*, *Eaſie*, *Natural* way of *Interpreting* the *Scripture!* But why ſhou'd it be *Natural*? For the *Natural* Man knoweth not the things of *God*! And the *Letter* Killeth! Therefore they will take Nothing according to the *Letter*.

But they Miſtake the *Letter*, or the *Spelling* ſometimes. As one that I have ſeen, who lately being Preſs'd with *Chriſt* being ſo often call'd *The Son of Man* in the *Goſpel*: And that their *Light within*, cou'd in no Senſe, according to their Notion of it, be call'd the *Son* of *Man*, ſeeing they believe it to be *God* and *Chriſt* from *Everlaſting*: The *Quaker* Anſwered very Gravely, *Ah Friend, ther is much in thoſe words. Mind, mind them!* then Pointing upwards to the *Sun*, ſaid, *The Sun of Man*, that is, The *Light* of *Man*, or the *Light* in *Man*. And ſo the *Matter* was ſolv'd!

Another of their *Preachers*, *Holding forth* in a *Publick Meeting*, (I can Produce witneſſes) obviating that *Text* 1 *Theſſ.* iv. 17. *We ſhall be Caught up in the Clouds, to meet the Lord in the Air*, did thus *Learnedly* Expound, *We muſt meet the Lord, in the* Heir, *that is, in the* Light, *which is* Chriſt, *who is the* Heir *of All things*. Another ſpeaking of the *Reſurrection* of the *Body*; And having heard ſome ſay, That we ſhall then have *Angelical* Bodies. Thence Prov'd that the ſame *Body* which *Dies*, do's not *Riſe* again: Becauſe our *Bodies* now are not made of *Angelico*; As it is ſaid they will be then, being *Angelical* Bodies.

This is like what is told in *Sat. Dis.* p. 42, 43. of *Another* of their *Preachers* miſtaking that *Text* Joh. xiv. 2. *In my Father's Houſe are many Manſions*, where inſtead of *Manſions* he cry'd

Manchets; And thence Improv'd what a *Good Houſe* God *kept*, There was Plenty of *Bread*, many *Manchets*! And *Another* Applying that Text *Matth.* xi. 30. *My yoke is Eaſie, and my Burden is Light*, to the *Light* within.

I cou'd Multiply upon ſuch *Fooleries* of the *Quaker-Infallibility*.

But you muſt Excuſe ſuch *Blunders* in their *Learned Clerks*: for many of them Learn by the *Ear*, and not by the *Eye*; They cannot *Read*, And ſo know not the Difference of words which *ſound* alike, as *Son* and *Sun*, *Air* and *Heir* &c.

This is one of the Reaſons that they Play with Us at *Croſs-Purpoſes*, and is one of their Glorious *Methods* in *Anſwering* what is *Wrote* againſt them. Upon which I will Inſiſt here no Longer. But go to the Next.

Not to take an Anſwer.

5. Another Method they have in *Anſwering*, is, never to take an *Anſwer*. But to Inſiſt upon the ſame thing over and over again, without taking any Notice of the *Anſwers* that are Made to them, of which ſome Inſtances are given above.

And then, on the other hand, if they Publiſh any thing which they call an *Anſwer* to ſuch a Book; if any thing in that Book, tho' not touch'd at all in the *Anſwer*, ſhou'd after be objected, they Cry, that is *Anſwer'd* already, *Confuted*, *overthrown* &c.

Thus in this *Appendix* p. 10. the *Quakers* ſay no more to all thoſe ſeveral *Charges* which are laid againſt them in the *Sn.* And, to ſave Repetition, Referr'd to in *Primitive Hereſie*, but, *That theſe Charges are, near All of them, already Anſwered by* George Whitehead *in the Antidote.*

This

This was ſpoke a little Guiltily. *Near All of them.* That confeſſes ther were *Some* not *Anſwer'd.* If you mean a *Fair* and *Full Anſwer*, then the truth is, not *one* of them is *Anſwer'd.* But ther are a *Great Many*, and not *Near All* that are not ſo much as once *Mention'd*, or the leaſt *Notice* taken of them in that *Antidote*; and theſe of the Greateſt Conſequence, yet this muſt ſerve for an *Anſwer* to them *All!* And to afford this *Appendix* to ſay, in the ſame place, That *His Abuſes and Falſities are therein lay'd at his Door.* Yet is ther not one *Abuſe* or one *Falſity* in the *Sn.* made appear in either the *Antidote* or this *Appendix.*

Thus that Author's *Diſcourſe* concerning *Baptiſm* is ſerv'd. At the end of the *Antidote* ther are not two Leaves ſpent upon it, with this Title, *Some Notice taken of the ſaid Author's Diſcourſe for Water Baptiſm.* And it is *Some Notice* indeed, it is *Nam'd* and *Rayl'd* at, that is all. Not one of his *Arguments* Conſider'd, or *Objections* Anſwer'd. Yet this paſſes among the *Quakers* as a Full *Confutation.* And when I have urg'd ſomething out of this Book to ſome of them, they have ſaid, O that is *Anſwer'd*, tho' not one word of it in this *Some Notice* of *Whitehead's.* And this *Appendix* p. 34. ſpeaking of it, ſays, *In which Chapter, the Malice and Impertinency of that Diſcourſe is ſomewhat ſhewn.* Here is a *Somewhat* again, to ſave their *Credit.* But they tell not *What*! for that they cou'd not. Yet that *Diſcourſe* is *Anſwer'd*, and there is an End of it! It is very Eaſie Anſwering Books, at this Rate. And ſhews the *Quaker-Cauſe* to be paſt a *Defence*, only ſomething they muſt ſay, to *Amuſe* their *Implicit Followers*, and

thoſe who will not be at the pains to Read what they write, and Compare it with what is wrote againſt them.

Will. Penn, at the End of his *Primitive Chriſtianity*, ſpends Eight *Sections* to Enumerate their *Exceptions* againſt the *Church of England*. And, theſe being the Cauſes of their *Seperation*, are Particularly but Briefly Reply'd to, at the Cloſe of *Primitive Hereſie*. p. 30, 31. and 32. And one wou'd think this a very Material Point, for the *Quakers* to Juſtifie their *Seperation*. The *Appendix* concludes with a *Reply* to this. Which I will ſet down Every word, to ſave the Reader the Pains of going thither for it. Thus then it follows.

He now Numbers up in Page 30, 31, 32. divers things, wherein he wou'd fain have the Church and Us agree, they not being ſufficient (as he ſays) for Seperation. This Man is of a very Changeable Humor, in his Title, and for near all the Book, we are ſad Hereticks, but now he wou'd have us Aſſociates, which if we will not be, he gives us a Threatning Advertiſement, that he will Trump up more Hereſies upon us. Well, in that let him do as God ſhall permit; But of two things he may be aſſured, that we ſhall have no Communion with his Lies, nor be true Peace in Perſiſting in them.

Thus the *Appendix* ends. And ther is not one *Syllable* more in Defence of all the Alledg'd Cauſes of their *Seperation*. Yet this is call'd an *Anſwer* to *Primitive Hereſie*; And it comes in but by the By as an *Appendix* to *G. Whitehead*'s *Antidote*. So now that Book *Prim. Heres.* is *Anſwer'd* too! And if you ſhou'd urge any of the Anſwers there given to the *Cauſes* which the *Quakers* Pretend to Juſtifie their *Seperation* and *Schiſm* from

from the whole *Catholick Church*, They won'd ſay, O that Book of *Prim. Heres.* is *Anſwer'd.* And ſo their Cauſe ſtands Good and Firm! Thus Eaſily do they *Impoſe* upon *Themſelves*; and won'd *Deceive* the *World*, if they cou'd. I might give many more Inſtances of this Kind, indeed thro' All their *Anſwers.* But I cannot ſtay.

6. I muſt come to another Egregious *Trick* which they uſe; when *Quotations* are brought out of their Books ſo Expreſs and Full that nothing can be *Anſwer'd* to them, then they look and ſee if ther be nothing elſe ſpoke of in the Place Quoted, beſides that which is brought againſt them: of which they can ſeldom miſs in their own Writings, which are all *Confus'd* and *Huddl'd*, a hundred things together without *Head* or *Tail.* And then if the *Objector* brings only that which is Proper to the Subject he is upon, as he ought to do, to avoid Confuſion, they Cry out that they are falſly *Quoted.* Why? becauſe *(forſooth)* the whole is not Quoted, tho' All be Quoted that is Pertinent to the Subject; which is all that ought to be Quoted, and more wou'd be a Fault. *Their Pretending tha the* Quotations *brought out of their* Books *are not* Full *becauſe more than what is* Pertinent *is not* Quoted.

Thus in *Prim. Heres.* p. 10. where the Subject was the *Quakers* Contempt of *Baptiſm*, a *Quotation* is brought out of *Edw. Burrough's* works p. 190, 191. where he Reckons up ſeveral things as *Damnable Hereſies*, ſuch as calling the *Steeple-Houſe* a *Church*, ſaying that *Singing* David's *Experiences* in *Metre*, was ſinging to the *Praiſe* of *God*, and other like *Perilous* things! Among the Reſt he Names *Sprinkling* of *Infants* (as they Contemptuouſly call *Baptiſm*) and not only Reckons this among the other *Damnable*

nable Hereſies, but ſays that to ſay *Sprinkling Infants with Water— is Baptiſm into the Faith of Chriſt, this is the Doctrin of the Devil.* And this is thus Quoted in *Prim. Heres.*

Now what ſays the *Appendix* to this? Do's it Deny the *Quotation*, or any word of it? No. What then? it ſays p. 33. That ther are ſeveral things left out. That is true. For they did not belong to the preſent Subject, which was *Baptiſm.* But is not all that is ſaid of *Baptiſm*, in that Quotation? And is it not Nam'd there among the *Damnable Hereſies*? And is it not ſaid of *Baptiſm* particularly, i. e. the *Sprinkling* of Infants, and calling it a *Baptiſm into the Faith of Chriſt*, that *This is the Doctrin of the Devil?* Yea. None of all this is Deny'd. What objection then can be made, that other things, which were not the Subject in hand, ſhou'd be left out; And which wou'd have Confus'd the Subject more, if they had been in? You ſhall ſee. *Appendix* ſays That *as the words lie in the Charge, they are not like* E. B's. *words.* Why, are they not his very *Words*? Yea. But they are not *Like* them! It ſays further, *The Snake has here declar'd himſelf an Enemy to well-plac'd ſlops, and given us to Underſtand, that he more Merits Advancement in* Spain *than in* England. Why, what's the Matter now? Don't they Love *Well-plac'd ſlops* in *Spain*! As ſure as can be, here was ſome Reflection meant about *Popery*! It is a Delicat *Simile*, if *Bays* knew how to Apply it. He was very Bigg with it, he cou'd not keep it till the time of its Birth, but threatens us with it two Pages before, he ſays, in the former *Chapter* p. 31. *I ſhall anon*

Prove

Prove him (this Snake) *to be a Splitter of Sentences, an Enemy to Colons and Semi-Colons*— This *Appen.* brought in to ſhew his *Learning*, and that he had lodg'd one night next Door to a *Grammer School*. Yet he looks a little *Abaſh'd*; 'Tis a Hopeful Lad—He ſays his Leſſon delicatly— Come don't *Cry*, don't be *Aſham'd*—Give me a Blow, and I will Beat 'em—What do they Laugh? Did they do it? Did they vex him? Come, let us hear how your *Maſter* at *Warſworth* do's Dictate to your Precious youth. Sit down. Write Boys. For *John Steeple-Houſe*, (Comma) in *Sixth-Day Street*; (Semi-colon) *at the Sign of the Great Light*: (Colon) *near the Grave-yard*. There is the *Punctum*, the *Full ſtop*: Admirationis! *Captus, Capta, Captum*— O the Learning of *Colons* and *Semi-Colons*! O ye *Splitters of Sentences!* But Come, All *Play* will not do. We muſt to *School* again.

The Direction of a Quakers Letter to one John Church, *at the* Sun, *in* Friday-ſtreet *near the* Church yard.

How Towardly ſoever you have been at your *Colons* and *Semi-Colons*, you were put too ſoon to your *Latin*, or too ſoon Left it: And as Men are often Fondeſt of what they are worſt at, you had not the wit to Conceal it! You had a Mind to have ſome *Learning* in your Book, that the Poor *Quakers* might hold up their Hands, and Bleſs themſelves for that ſight amongſt them! But what ſhift did you make? Did you make any *Latin* of your own? No. Hold there! That belong'd to the *Form* above you. What then? Did you *Tranſlate* any thing into *Latin?* No, nor that neither. This is ſad Teazing! But you took pains to Copy out a *Latin* Quotation out of Biſhop *Jewel*'s Apology. Was it any thing to the Purpoſe of your Diſpute? *It will not be Foreign to the*

Preſent Caſe (ſays *Appen.*) what was that Caſe? it was, that *Idolatry do's not Un-Church*, which he oppoſes. Is ther any thing of it, in the *Quotations* he brings out of Biſhop *Jewel*? No, not a ſcrap. It was only ſhewing the Charges of the *Church* of *Rome* againſt the *Proteſtants*. What uſe do the *Quakers* make of this? why, they ſay, that as the *Proteſtants* were wrongfully Charged, ſo are they. Do they offer to Prove this; or ſhew how their Caſes were alike? No, not a word, only ſay (*Appen.* p. 4.) *Hence we may have at leaſt this Conſolation, that we are not therefore Villanouſly Criminal, becauſe Villanouſly Charged.* They might have gather'd the ſame *Conſolation* from the *Tryal* and Barbarous *Regicide* of King *Charles* I. wherein they Glory'd. (*Sn.* p. 220, 221.) But no matter for their *Conſolations*, they can take them off a *Broom-ſtick*. We are now upon their *Learning*, wherein they *Begin* to Boaſt. One of the *Quotations* they make is *p.* 2, 3. of *Appen.* (they wou'd ſet it in the Front) And tho' they had nothing to do, but to Tranſcribe out of Biſhop *Jewel*'s Book, yet, to ſhew how well they underſtood it, there are theſe *Blunders* in it.

Biſhop *Jewell.*	Appen.
Deo ipſi bellum facere——	*Deo ipſe bellum facere——*
Laxare frena—ad omne genus licentia.	*Laxare frena ad omni genus——*
Nos ab Eccleſia Catholica deſeciſſe——	*Nos ab Eccleſia Catholica deſeciſſe.*

Biſhop

Biſhop *Jewell.*	Appen.
Ceremonias——meliori-bus temporibus approbatas.	*Cæremonias —— meliori-bus temporis approbatus.*

For *Oecumenici*, *Ocumenici*, and ſuch like we will forgive them, theſe are Hard things! But *p.* 8. of *Appen.* ther is another Quotation, in like manner *Ignoramus'd.*

Biſhop *Jewell.*	Appen.
Cum proximis iſtis Viginti annis——	*Cum proximis iſti Viginti——*
Cumque res ipſa pro ſe loquatur——	*Cum; res ipſo——*
Etiam poſtremo in Regum jam Aulas & Palatia pervenerint.	*In Regnum jam Aulas——*
Principes qui a ſede Romana defecerunt.	*Principes quia a ſede——*

Beſides *Impelente* for *Impellente*; *in Crementa* for *Incrementa*, leaving out words, as for *hæc ipſa ſatis illis magna Indicia eſſe poſſunt*, to ſay only *ſatis magna eſſe poſſunt.* And ſuch like ſmall matters!

This is all the *Latin* in the *Appen.* except two words. *p.* 7. wherein they had as ill Luck, they had heard of *Pia fraudes*, and going to the *Dictionary*, to be ſure, they found *Piè*, and Gueſſing that ther was ſome *Myſtery* in that Daſh over the *è*, and to ſhew their *Exactneſs* and *Nicety* in *Criticiſing*, they put down in *Italick* Letters *Piè fraudes*: And in the ſame line *Impiè fraudes.*

But

But Hang this *Human Learning*! All our *Fore-Fathers*, the *Poor*, *Silly*, and, God help 'em, *Ignorant Quakers*, made it a *Mark* of the *Beast*; becauſe they had none of it. *Sour Plumbs!* And we, to their Diſgrace, muſt now run a Hanckering after it; ſet up our *Schools*, yea and hope for a *College* in time, to Learn that vain *Philoſophy!* we Reform *Backward*! like a man in a *Cock-boat* Towing back a *Ship* under *Sail*; This *Wicked World* even *Draws* us after it, and we Learn its *Faſhions*, inſtead of bringing *Them* to *Ours!* They have not yet Learned the *Pure Language* of *Theeing* and *Thouing*, unleſs to *Laugh* at it: We are come to their *Colons* and *Semi-Colons*, and they *Laugh* at us too! We ſhew our Parts in *Latin*, and they *Ridicule* us! We wou'd be at their *Fine Hard Modiſh* words too, as *Appen.* p. 1. *Opning*, and *Epoch*. Nay even where we make *Non-ſenſe* of them to bring them in, as p. 6. *I will tell him he is* Dogmatically *Falſe*. That's my Man! 'Twas Bravely ſaid! Now *Fillip*——and *Scipp* as many Lengths of thy ſelf as a *Flea*. This *Monſter's* Excellent Company! But I muſt Leave him. So much for *Fooling*. Ther's no avoiding of it, in their Converſation.

Next their Learning upon *Colons*, *Semi-Colons*, and *well plac'd ſtops* to get Rid of a Troubleſome *Quotation*, and Reſcue a *Hero* at a Dead-lift (as *Pallas* came in ſhape of *Ruſt*) they I Deny your *Quotation*, if ever you *Step* at all. And ſay, why did you not go on? Yes, that is, Tranſcribe a whole Book, if you Quote one word out of it. Thus in *Prim. Heres.* p. 10. *G. W.* is Quoted for his late moder-

moderation towards the *Sacraments*, in his *Antidote*. p. 114. where he ſays, That they do not *Cenſure* or *Condemn* thoſe who are *Conſcientiouſly Tender in the obſervation thereof, for Practiſing that which they believe is their Duty, either in Breaking of Bread, or Water Baptiſm.* To this ſays *Appen.* p. 34. That *G. W.*'s words are *Imperfectly Quoted*, and *neither Fully nor Truly given.* Not *Fully?* Why? *Appen.* Sets down there half a Page more of what follows theſe words, which is a Running out upon their Notions of the *Inward* and *Spiritual Baptiſm.* And what is this to the buſineſs? That *Author* had a mind to ſhew only what Allowances the *Quakers* Now make, on their behalf who *Conſcientiouſly* Partake of the *Outward* or *Water-Baptiſm.* And his *Quotation* was *Full*, as to that. But why was not this Quotation *Truly* given? Becauſe not *Fully*, for the Reaſon above. Thus that *Quotation* is laid aſide! And not without Great *Vaunting* of their having Diſcover'd the *Certain knowlege of thy Baſeneſs* (ſay they to the Author) *from thy Maiming of this Place.*

But they had Reaſon to be Concern'd at this *Quotation*, ſince they had not *Sincerity* enough to own the *Truth.* For their Great buſineſs at Preſent is to Perſuade the world, That they have never *Alter'd* or *Chang'd* their *Principles* ſince they were firſt a People. Becauſe they ſet up firſt upon the *Infallible* Guidance of the Holy *Spirit*; and that Every thing they ſpoke was the *Immediate* Dictate of the Holy *Ghoſt*; and they ſtand upon the ſame to this Day. Now *Changing* and *Contradicting* will not Fadge with this.

this. Therefore this *Appen.* Labours mainly to Prove that they never have *Chang'd*, as p. 6. *Our Principles are now no other than what they were, when we were first a People, for Truth Changes not.* And p. 53. *I have before ſhewed, that our Principles are now no other than what they were when firſt a People.* And *Preface* p. 3. *What we now Profeſs, is no other than what we did.* &c.

This has been Diſ-prov'd in a great Many Inſtances. But let us try one more in this *Quotation*, with which they are ſo *Angry*; and then you will ſee the Reaſon of their *Diſpleaſure*. Is this *Moderation* which *G. W.* has now, at laſt, put on towards the Holy *Sacraments*, no other than what they Profeſs'd from the Beginning? How then came they to *Excomunicate* any for Receiving of *Baptiſm*? as for Inſtance, *John Cox*. And call'd it, a Drawing back to the *Weak* and *Beggarly Elements*. Come, *Friends*, ſpeak out in *Plaineſs*, and tell Us, wou'd you own any for a True *Quaker* who ſhou'd Receive *Baptiſm*, and frequent the Holy *Sacrament* of The *Lord's Supper?* wou'd you neither *Cenſure* not *Condemn* them, if they made a *Conſcience* of it, as their *Duty*? Wou'd you have Greater *Tenderneſs* towards theſe than for *William Wilkins*, whoſe *Excommunication* is put in the *Collection*, at the End of this, for *Marrying* one that was not a *Quaker*, and for *Marrying* by a *Prieſt*? Was this a greater offence than the Receiving of the *outward Baptiſm*?

But, in good Earneſt, did you never *Cenſure* or *Condemn* Baptiſm? Is this new *Moderation* of *G. W.'s* no other than what you always did Profeſs? In the *Quotation* before brought

of

of *Edw. Burrough*'s, it is Rank'd amongſt the *Damnable Hereſies*, even to the *Denying* the *Lord who bought Us.* And it is call'd, *The Doctrin of the Devil.* And p. 644. of his *Works* he ſays, *That it is not Lawful for the Saints of God, to Join themſelves to your Ordinances.* Yet now *G. W.* will let them go, and neither *Cenſure* nor *Condemn* them. He has forgot a Book of his own, to which he gave this *Title. The Authority of the true Miniſtry, in Baptizing with the Spirit*; *And the* Idolatry *of ſuch men as are Doting about ſhadows and Carnal Ordinances, and their Ignorance of the Spirits Baptiſm (of which water-Baptiſm was but a Figure) Diſcover'd. And herein is ſhewed, that Water-Baptiſm is neither of Neceſſity to Salvation, nor yet is now Practiſed either by Authority from Heaven, or by any New-Teſtament Law that is in force upon Believers; ſeeing the Subſtance and the End of things Aboliſhed is come and Enjoyed, wherein the Types Shadows and Figures are Ended.* Yet *George* now will neither *Cenſure* nor *Condemn* them if they be *Conſcientiouſly Tender in the Obſervation* of theſe *Aboliſhed Types* and *Shadows*, tho' he calls it *Idolatry*, nay and *Doting Idolatry*! yet theſe men never *Vary'd*! they always ſaid the ſame, *ſince they were firſt a People, that they ſay now*!

Appen. p. 5. ſlighting all the Authorities brought for *Baptiſm* in *Prim. Her.* within the firſt 150 years after *Chriſt* (they care for no *Antiquity* or *Fathers*) ſays, *Indeed if he can abſolutly Determin the Queſtion by the Scriptures, the work is done.* And yet in the *Diſcourſe of Baptiſm*, the Arguments are all Limited only to the Holy *Scriptures*; and (for any thing the

Quakers

Quakers have ſaid to the contrary) the Queſtion is there *Abſolutely Determin'd.* They Referr to a Book of one *Dell* againſt *Baptiſm.* This is their Great *Aſſylum.* Yet he was not a *Quaker*, he was one of the *Profeſſors*, whom they call *Children* of *Darkneſs*, and Damn them All to the *Pit* of *Hell*; And a *Cambridge Scholar* too! another *Mark* of *Reprobation* with them; and yet they fly to this Man, to Help their *Light* againſt the *Divine Inſtitutions* of our Bleſſed *Saviour.* And they have *Printed* and *Re-Printed* this Book, as oft as they have been Attack'd upon this Point of *Baptiſm.* And out it has come ſince the *Diſcourſe of Baptiſm* was Publiſh'd: This made me Curious to look into it. And there I found not one Objection but what is fully Anſwer'd in that *Diſcourſe.* Tho' I am ſatisfy'd that *Author* had never ſeen it, before that *Diſcourſe* was *Printed.* Yet ſtill they Referr to that Book; which is only a *Put-off*, becauſe they have nothing to ſay; and ſhews them to be *Self-Condemn'd.*

Their Appealing *from their own* Printed Books, *to the* Original Copies.

7. They have yet another *Contrivance* (which is the *Prettieſt* of all) to avoid the *Quotations* brought out of their *Books.* When none of the former ways will do, then they ſay, They have not the Book, as if they cou'd not come at their own Books! or otherwiſe they Appeal from the *Print* (tho' themſelves have *Publiſh'd* it) to the *Original Copy*; which if Extant, none can have but Themſelves. Yet they do not Produce the *Copy*, or tell how it is worded there, or that it is otherwiſe than in the *Print.*

Thus

Thus p. 9. of the *Prim. Heres.* ther is a Bloody Quotation out of a Book of *G. Fox*'s call'd *News out of the North.* p. 14. where he makes it as unlawful to Return to *Baptiſm*, as to *Circumciſion*; and calls the *Lord's Supper*, The *Table of Devils, and Cup of Devils, which is in the Generation of Serpents*, &c. and p. 39. where he Denies the Books of *Matthew*, *Mark*, *Luke*, and *John* to be the *Goſpel*, and calls them *Carnal*, &c. To this ſays *Appen.* p. 32. *I cannot Examin it, not having the Book by me; but I much Queſtion the Truth of the Quotation.* And this is all that is ſaid to it. Now I can aſſure the Reader that this *Quotation* was taken out of the Book it ſelf, and not from any ſecond hand. And will he believe that this Book (which is Common enough, for I have ſeen more than one of them) cou'd not be Procur'd among the whole *Quaker Sanhedrin*? or that, if this Quotation were *much Queſtion'd*, the *Quakers* are ſo *Good Natur'd*, or ſo very *Remiſs* as not to be at the *Pains* to look into that Book, if they thought to Catch that *Author* at one *Falſe Quotation*, which they have not yet been able to do? or whether every ſober Perſon will not rather Judge, that the *Quakers* do herein Plead *Guilty*? I leave it to their conſideration. But hear another Pleaſant Inſtance.

G. W. being Preſs'd with a very untoward Quotation in *Sat. Dis. Glean.* Sect. iv. p. 82. out of the *Works* of *Edw. Burrough*, p. 273. where he *Blaſphemouſly* makes the *Sufferings* of the *Quakers*, not only *Greater*, but more *Unjuſt* than the *Sufferings* of our Bleſſed *Lord* Him-

Himself: He comes to give an account of this in his *Antidote.* p. 254. and he says, after the old Fashion, that *E. B.* is *Cited Unfairly and Partially in this Point.* But he tells not wherein. These are only words of Course, in all their *Answers.* Nay himself finds no Fault with the Quotation, that ther is a word *Added*, or *Diminished*, or *Alter'd.* But says he, *Whether it was so Verbally stated by* E. B. *himself, or by some mistake since, I shall not undertake to Determin, unless I see his Original Copy.* This Justifies the *Quotation* out of his *Printed* Book. And if ther was any *Mistake*, it was not in him who *Quoted* it. So that *G. W.* if he Reguarded *Justice*, ought to make *Satisfaction* for saying that this was *Unfairly* or *Partially* Cited. But in the next place, this was *Printed* by *E. B.* in the year 1657. And *Re-Printed* in his *Works.* An. 1672. And these *Works* were *Collected* and *Published* by an *Junto* of the Chief of the *Quakers*, whereof *George Whitehead* was one, and his *Epistle* particularly (among others) *Prefix'd*, in High *Commendations* of the *Author* and the *Works.* Yet now he wou'd turn it upon the *Author* of the *Sn.* to Justify these *Works*, and to produce the *Original Copy!* But may not that *Author* more Reasonably *Ask* him, how this Passage of *E. B*'s. came to be *Twice* Printed without any *Correction?* And why it was never taken notice of as any *Mistake*, these *Forty* years that it has been *Printed*, till just now? Suppose that *Author* had been taken Napping, at any *False Quotation* or *Charge* upon the *Quakers*, and shou'd put it off from the *Printed*

Sn.

Sn. and bid the *Friends* Produce the *Original Copy*; and accuſe them of Quoting him *Unfairly* and *Partially*, becauſe they Quoted out of his *Printed* Book: I deſire to know from the *Quakers*, particularly from *G. W.* Come, *George*, (I'll take thy word for once, but not to make a Cuſtom of it) tell it now, in good ſober ſadneſs, woud'ſt thou have ſo Excuſed him? woud'ſt not thou have made an Hideous *Out-Cry*, and *Clapt* thy *Wings* for *Victory!* But mark me, *George*, I do not mean only a bare *Error* of the *Preſs*, or what cou'd poſſibly be ſo conſtru'd; but a whole *Paſſage*, ſuch as this of *E. B*'s. and not only ſaying ſuch a thing, but going about to *Prove* it, as he there do's, That the *Sufferings* of the *Quakers* were more *Un-juſt* than the *Sufferings* of *Chriſt*. Why? Becauſe (ſays he) *What was done to Chriſt, was Chiefly done by a Law, and in great part, by the Due Execution of a Law*, &c. But that it was not ſo with the *Quakers*, which he there Indeavours to ſhew, moſt Horridly *Blaſpheming*! As to his Arguments, I Referr to *Sat. Dis.* p. 82. But, as to our preſent buſineſs, *G. W.* is brought, at laſt, to ſay, in the ſame page (p. 254.) *We will not ſtand by the Compariſon*. Well. This is ſomething. This is the firſt *Confeſſion* that ever we got from the *Quakers*. They *will not ſtand by the Compariſon* of their *Sufferings* and *Chriſt's*. But what then will they do as to *E. B.* who made the *Compariſon?* Will they ſay, that he was in an *Error?* No. Barr that! For he gave forth all he *Wrote* as the *Immediate Word* of *The Lord God*. And all his *Editors* G. W. &c.

have Atteſted this for him. And he ſtood the Higheſt among the *Quakers*, next to the Great *Fox* himſelf. Who has Determin'd (as before Quoted) That whoever ſpeaks, and not *from the Mouth of the Lord*, is a *Falſe Prophet* and a *Conjurer*. And if *E. B.* was a *Conjurer*, then *G. W.* may come in, and *All* of them. And then let the *Quakers* ſee how they have been Led! Let them *Now* ſee. Here *G. W.* ſays it, in the Name of the Reſt, *We will not ſtand by E. B's. Compariſon* (for indeed it is *Blaſphemous* to the Higheſt Degree) And thereby you are given to underſtand, That you are not hereafter to Truſt any *Quaker Books* that are *Printed*, even tho' *Publiſh'd* and *Recommended* by the *Greateſt* amongſt you. For ſuch are *E. B's. Works*; And if now, after they have been put ſo many years into your hands, as the *Words* of *The* Lord; Part of them is *Diſown'd*, how can you be ſecure of other *Parts* of them, or any *Part* of them at all? How are you ſecure of *G. Fox's* Writings, or of any others of your *Prophets?* Have you ſeen all their *Original Copies?* You muſt either *Diſown G. W.* in this Affront he has put upon *E. B.* or Down comes *All* whole *Quakeriſm*, at one Blow!

Ther is but one Book amongſt you (that I can hear, Except *G. Fox's* Marginal *Notes* of *Oleſter*, &c. before mention'd) which will Eſcape, by this Rule, if that will. It is *Humphry Norton's*, for I have ſeen a very Ancient *Manuſcript* of it, which, for ought I know, may be the *Original*. It was Printed at *London*, for ſo I find it Quoted in a Book of *Roger Williams's* call'd, *The Great Fox dugg out of his Burrows.* p. 45. And this Precious Paſſage cited out of him,

him, where he is, after the *Quaker-fashion*, Ridiculing the *Second Coming* of *Christ*, in these words. *Is not Christ God, and is not God a Spirit? You look for a Christ without you. From what Coast or Country shall He come? What Country-Man is He? you stand Gazing up to the Clouds after a Man; but we stand by you in White, chiding of you.* Thus as he is there Quoted. How it is in the *Print* I know not, for I have not seen it, but in the *Ms.* it is p. 71. thus. *Whence must this Christ come you wait for? And in what Generation? And of what Family? And out of what Country? And of whom must He be Born? That they may no longer be Deceiv'd by you; who have kept them Gazing after a False Christ. Well may it be call'd Gazing; but leave it, and mind those in White Apparel which Reproves you for it. Rev.* 1. 10, 11. by which they mean, *their own* White *Lights within!* I suppose *R. Williams* might take it short. These are among several other *Queres*, of the like Nature, which *Humphrey* put to the *Professors*. Ther is Abundance of such Blasphemous Hideous stuff in that Book, which shews Demonstratively what the *Genuine Doctrine* of the *Quakers* is concerning the *Resurrection*, *Ascension*, and *Second Coming* of our *Lord Jesus*, turning it only to the *Rising*, *Ascension*, and *Coming* of the *Light* within *them*. The *outward Christ H. Norton* here calls a *False-Christ*. He was a Great *Apostle* of the *Quakers*, sent into *Ireland*, thence to the *West-Indies*; And most Highly Recommended by *Edw. Burrough*, and *Francis Howgil* (two Principal Pillars) to be Receiv'd by the *Friends* as a *True Messenger* of the *Lord*. But because this Book

is but in Few hands, and those of the *Friends*, who will not (now) let it be seen, I have in the *Collection* added a *Trans-script* out of the *Ms.* of some Passages in it, worth the Readers Notice; which Abundantly Confirm the *Charges* given against the *Quakers*; and I thought this more Proper than to Thrust them in here, out of their Place, where we are Considering of the *Quakers* Manner of *Defending* themselves against these, and other such like objections.

Their falsifying *the* Sense *of* what *is* Objected *against them. For which, by* W. Penn's *Rule, they are Excluded from being* Christians.

8. The Last of their Cleanly and Clever *Methods* of *Answering* which I shall Mention at Present, is, Their *Ignorant* or most Commonly *Wilful* Mistaking of what is objected against them: and so *Answering* Quite out of Purpose. That by starting of new *Game*, they may Divert the *Pursuer* from the *Cent* of an *Absurdity* or *Heresie* in *Distress*.

This they think a *venial Politique* in Themselves; But this *Mote* becomes a *Beam* in their Brothers Eye: And when they Charge it against others, then they can *see Clearly* into the *Heinousness* and Utmost *Deformity* of this *Sin*. Then they Improve it into a Total *Loss* of the *Character* or *Name* of being a *Christian*.

This is one of the *Heads* upon which *W. Penn* wou'd Prove *Thom. Hicks*, his opponent, not to be a *Christian*, in his *Reason against Railing*. p. 158. thus. *He that gives that for a Man's Answer to any Question, that is not his Answer to that Question, is a* Forger: *But that* T. Hicks *hath done: Therefore, a* Forger, *and Consequently no true Christian.* He alledges, That *T. Hicks* did not Give *Faithfully* the *Answers* of a *Quaker*, in Dispute with an *Ana-Baptist*. But all the *Proof* that *W. P.* brings for his *Negative* (who was not Pre-

Preſent) is, p. 160. *We Charge it all with Forgery, in the Name of God, the Lord of Heaven and Earth.* And this being Proof *In-Conteſtable!* he thence Concludes *T. Hicks*, without Help, to be a *Forger*; who cou'd only ſupport his *Affirmative*, by *Human* Teſtimony.

But now, Reader, behold, the whole *Herd* of the *Quakers* (I know not if *one* can be Excepted) of all that have wrote *Anſwers* to their Opponents, turn'd all out of the *Pale* of *Chriſtianity*, by this *Infallible Rule* of *W. Penn*'s!

See in *Sat. Dis.* almoſt in Every *Quotation* which is there Canvaſs'd, how Groſly the *Quakers* have *Miſtaken* (at leaſt) the *Anſwers* of their *Opponents*: Charging them with what they never ſaid, nay Quite *Contrary* to their own *Words*.

But of this ſort ther never was ſuch another as *George Fox*. In his *Gr. Myſtery* he Replies upon above 100 *Opponents*, of whoſe Books I have ſeen a good many; And, I cannot ſay that he has *Quoted* one *Aright*. Not only for *Splitting* of *Sentences* (with which *Appen.* keeps ſuch a Racket) where the *Senſe* is not Hurt; but taking *Scraps* out of ſeveral *Chapters*, upon Different *Subjects*, that ſometimes you muſt Read over almoſt the whole *Book* he *Anſwers*, to find the *Words* which he *Quotes*: And then ſo *Mangled*, ſo *Diſtorted*, not one Sentence *Intire*, that the *Author*'s ſenſe can not be Gather'd from what he *Quotes* of him: Inſomuch that without ſeeing thoſe Books which he *Anſwers*, it is Impoſſible to know what they Truly ſaid. Beſides ſuch Ridiculous *Blunders*, as cou'd not befall a *Child* that knew how to *Spell* and *Put together*. I before mention'd his Reading *External* for *Eternal*, a ſmall miſtake, if that had

been all. But to Ground a *Charge* upon this, and to Accuſe Mr. *Baxter* of *Ignorance* and *Falſe Doctrin* for ſetting up the Notion of an *External Light* in *God*, when Mr. *Baxter*'s word is Plainly *Eternal!* This (and many more ſuch like Inſtances, of which that Book is full) not only Ruins their Senſleſs *Boaſts* of *Infallible* Guidance of the *Spirit*; But, by *Will. Penn*'s Rule, Excludes them from being *Chriſtians*.

But if the Miſtake of a *Word* may be Excus'd, upon the *Inadvertence* of *Infallibility*; Ther are many more Inſtances, which ſhew, either want of *Senſe*, or *Wilful Perverſion*. Thus one *Jonathan Clapham*, who wrote againſt the *Quakers*, ſays, *Chriſt having Undertaken the work of Man's Redemption, the Father hath Deliver'd up the whole Creation to Him—— And therefore muſt Magiſtracy belong to Him as Mediator.* Now, cou'd any Man, in his Right mind, Underſtand this, as if *Clapham* had meant, that the *Magiſtrate*, and not *Chriſt*, was the *Mediator?* Yet thus *G. Fox* miſtakes him, *Gr. Myſtery*, p. 95. And Repeats his words thus, *He ſaith, the Magiſtrate, in this External Politick Kingdom, is a Mediator.* And not only *Fox*, but one of the *Chief* of his *Worthys. R. Hubberthorn*, follows him in the ſame *Perverſion*. the *Second* p. 28. of his *Works.* (for ther are *Double Pageings*) Reprinted *An.* 1663. he ſays thus. *The Honour which God will not Give to Another than Chriſt, hath he* (J. Clapham) *Given to Another from Chriſt; And ſo Denyed the work of the Son of God, as Mediator.* And p. 44. Inſtancing in Sixteen Particulars of *Clapham's Un-ſound Doctrin* (as he calls it) this is the *Firſt*, That *he ſays, That the Magiſtrate is an Officer of Jeſus Chriſt as Mediator.* And, upon the

whole

whole, they Eſtabliſh this as a ſtanding *Article* of their *Faith*, that, *To ſay the Magiſtrate is an Officer of Jeſus Chriſt, as Mediator, is Blaſphemy.* And, ſay they to *Clapham*, *What Prieſt beſides thee Dare own any to be Join'd with Chriſt, as Mediator?* Now, not only *Dear George Fox, who Excelleth them all*! but this *Hubberthorn*, and their *Works* are Highly *Commended* and *Recommended* by *Will. Penn.* By whoſe *Rule* of *Miſtaking* or *Mis-Repreſenting* the *Anſwers* of other Men, *All* of them muſt out of *Chriſtendom* together. Eſpecially *George Fox*, who *Stumbles* ſo often, that he hardly Goes one Right *Step*: I cou'd fill a *Volume*, with his *Miſtakes* of this kind; but, for the Preſent, will Preſs your Patience, with two or three. *Chriſtopher Wade*, in his *Quakery Slain.* p. 13. ſays, *As the Devil of old Spake ſome Truths, to uſher in his Manifold Deceits, even ſo he over-powers you Quakers—to Deny the Scriptures—God's Inſpired writings, Manifeſted by his holy Apoſtles. And as he thereby Limits the Supreme Holy one, ſo he over-rules you, to acknowlege but one Diſpenſation of God's mind unto the Sons of Men.* (*viz.* The *Light within*) To this *George Fox* Anſwers, in his *Gr. Myſtery.* p. 247. And Repeats *C. Wade*'s words thus, *He ſaith* (ſays *G. F.*) *God limits the Supream Holy one, by the Inſpired Writings of the Apoſtles.* And then he Pays *C. W.* for ſaying that *The Holy one is Limited, by the words of the Apoſtles.* But it is obvious to any one of Common Senſe, that *C. W.* Meant, that it was the *Devil*, in the *Quakers*, who *Limited* the *Holy one*, by Denying the *Diſpenſation* of the *Holy Scriptures*, and allowing but of that only *Diſpenſation* of the *Light within.* But, to take off all Excuſe, *C.*

W. wrote an Anſwer to *G. F.* which he Directs, *To all thoſe call'd Quakers.* An. 1659. *Where* he Inſtances in Twelve *Lies* and *Forgeries*, which *G. F.* had thus put upon him. Among which this is the Sixth (p. 5.) where he clears what he had ſaid, by ſhewing the thred of the whole Diſcourſe, and that it was the *Devil*, and not *God*, who he ſaid did *Limit* the *Holy one.* To this *G. Whitehead* Replies, in his *Truth defending the Quakers*, Printed the ſame year, 1659. p. 61. And do's he either Confeſs *G. Fox*'s Perverting the words of *C. Wade*, or *Juſtify* it? No. Neither. For *Juſtify* it he cou'd not, the Caſe was ſo Plain. And it is below a *Quaker* ever to *Confeſs*; for that ſuppoſes he cou'd *Err*! How then do's *G. W.* Anſwer? Why, he falls upon *C. W.* for ſaying that the *Devil* cou'd *Limit* the *Supreme Holy One.* But, *firſt*, here is the Cauſe given againſt *G. Fox*, that he had *Perverted* the words of *C. W.* And *next*, as to *G. Whitehead*'s Mettl'd obſervation, how the *Devil* cou'd *Limit* the *Holy one*, let him Read *Pſal.* Lxxviii. 41. *Yea, they turned back, and Tempted God: And* Limited *the Holy one of Iſrael.* Where *Limiting* is expreſs'd as a *Tempting.* But ſays *G. Whitehead*, in the place above Quoted, This *is as much as to ſay, the Devil is ſtronger than God— as this Deceiver hath Affirmed.* Now here is another Manifeſt *Perverſion* of the *Meaning*, as *G. Fox*'s was of the *Words* of *C. Wade.* For did *C. W. Affirm*, That the *Devil* was *Stronger* than *God*; becauſe the *Devil* is ſaid to *Limit* Him? Then the *Iſraelits* were *Stronger* than *God*, for *David* ſays that they did *Limit Him.* But as *C. W. ſaid* no ſuch thing, do's *G. W.* think, that *C. W. Believ'd* the *Devil* to be

Stronger

Stronger than *God?* No. he cou'd not think ſo; for who ever thought ſo? And then he ſaid this againſt his own *Conſcience.* Without *doubt*, he did! And for this, calls *C. W.*.a *Deceiver*! Now here are ſome ſmall *Miſtakes*! Firſt of *G. Fox*'s, in taking *God* for the *Devil.* That was All! Next of *G. Whitehead*'s, in ſaying, that *C. Wade* did *Affirm*, That the *Devil* was *Stronger* than *God.* Now Recollect *Will. Penn*'s Rule, before Mentioned, *That he that gives that for a Man's Anſwer, that is not his Anſwer, is a Forger, and ſo no true Chriſtian.* The Application is Eaſie, and Unavoidable, That neither *Fox*, nor *Whitehead* are *Chriſtians*, becauſe they are Notorious *Forgers*, and *Give that for a Man's Anſwer, which is not his Anſwer.* Nay more, The very *Objections* which are put againſt them, they Retort, as being the *Principles* of the *Objectors.* Thus five *Miniſters* wrote a Book againſt the *Quakers*, call'd *The Perfect Phariſee.* An. 1654. And another, in Defence of it, the ſame year, Intituled, *A further Diſcovery of that Generation of Men call'd Quakers*, in Reply to an *Anſwer* the *Quakers* had put out to the Former. In both theſe, they Charge the *Quakers* with Seventeen Groſs *Poſitions*, of which this is the Third, *That the Soul is a Part of the Divine Eſſence.* Thus plainly put down. p. 5. of the *Further Diſcovery*, Num. 3. of the *Quaker Poſitions*, which are there firſt Rang'd in order: And then particularly Diſprov'd, under their ſeveral Heads. And coming to this Head, p. 31. they call this *Poſition* (as truly it is) *Blaſphemy.* *G. Fox*, Anſwers, to this, in his *Gr. Myſt.* p. 227. and ſets down this as the firſt of the *Miniſters* Principles, *That the Soul is*

a Part of the Divine Essence. And thence Inferrs, p. 229. That in calling this *Blasphemy*, they had given Judgment against themselves. *And so you five* (says he) *have Judged your selves to be Blasphemers, who said the Soul was Part of the Divine Essence, and yet 'tis Blasphemy to say so.* This is *Giving that for a man's Answer, which is not*, with a witness! And if *Will. Penn* can any Longer Defend *G. Fox* (even *Dear George*, who *Excelleth All the Quakers*) to be a *Christian*, by his own Rule, he will Exceed himself; and *Out-do*, all that he has Ever yet *Done!* At least, I hope he will Alter his Opinion, if he spoke it sincerely, *That* George Fox, *was as Good a Prophet as Isaiah*, which has been Mention'd before.

But not only Putting words upon a Man, which he did not say, nay Quite Contrary to what he says; but Leaving out the *Material* part of a Man's *Answer*, and giving that for his *Answer*, is *Belying* of a Man, and comes under *Will. Penn*'s Rule. Let me give one Instance of this (among many that I cou'd Produce) *Matthew Caffyn*, in his *Damnable Heresies of the Quakers Discover'd.* p. 29. gives his *Charge* thus. *The Quaker saith, that Christ is already Come the second time: And* George Fox *Affirmed in Plain words, before many Witnesses, that he knew him come within him, and he looked for Him to come NO OTHERWISE: And* James Parnal *affirmeth*— *That by Preaching of a* Christ *in* Heaven, *the Devil gets his work done on Earth, as appears in his Book call'd* Satan's Design discover'd. p. 19. 25.

This *Fox* Anſwers in his *Gr. Myſt.* p. 141. And firſt, he leaves his Brother *Parnel* to ſhift for himſelf. He Denies not the *Quotation.* But ſays nothing to it. Then as to what is Charg'd upon Himſelf, he Quotes the *Page* in *Caffyn*, but Repeats his words thus. *And* George Fox *ſaid, that he knew Chriſt come in him.* p. 29. Then he Crys, that *Chriſt is in you, except ye be Reprobates.* As if *Caffyn* had Deny'd the *Inward Preſence* of *Chriſt*, by the *Influence* of His H. *Spirit*, in the *Hearts* of *Believers*, which no *Chriſtian* ever did Deny. But they Deny the *Perſon* of *Chriſt*, His *Fleſh*, *Blood*, and *Bones*, in *Men*, as the *Quakers* Blaſpheme. And *Caffyn* found no Fault with *Fox*'s ſaying, that *He knew Chriſt come within him.* On the Contrary, he Juſtifies the *Indwelling* of *Chriſt*, by His *Spirit.* But he laid the ſtreſs upon *G. Fox*'s ſaying, *That he Looked upon* Chriſt *to come NO OTHERWISE*, whith was put in *Capital* Letters, to ſhew that the ſtreſs lay upon that, as being a Denyal of *Chriſt*'s Second *Coming*, to the *Final Judgment.* Of all which *G. Fox* took no Notice at all, but gives his words ſhort, as above Quoted. Whereby it appears (which I have often obſerv'd before) That without looking into the Books which this *Fox* Anſwers, ther is no knowing of their Meaning, or what they *object*, by his *Falſe* and often *Abſurd* Chopping and Changing of their Words.

Caffyn ibid. p. 35. Charges thus. *The Quaker ſaith, that the offering of Chriſt's Body to be Broken, and His Blood ſhed, Avails not, ſo as, thro' Faith therein, to ſet free from Sin: But Blood in a Myſtery, and a Body in a Myſtery, which we know*

not

not what it is, ſaith Lawſon, *in his Book* p. 18. *which was Typified, by the Fleſhly Body of Chriſt, and His Blood.* And ſays *Caffyn.* p. 36. *Wherefore he ſaith Boldly, but Blaſphemouſly, That the Lord* Jeſus *whom we Profeſs, is* Accurſed, *profeſſing a Spirit within him, to be the only Chriſt.* To this *G. Fox* Anſwers, *Gr. Myſt.* p. 142. And Repeats the Charge only thus. *They ſay, they own Chriſt that ſuffered, meaning the Spirit within. Page.* 36. Here he Quotes the *Page* in *Caffyn*'s Book, whereby we cannot miſtake, to what it is that he Anſwers. And inſtead of *Denying*, he *Juſtifies*, in his *Squinting* way, this *Hideous Blaſphemy*, by laying the whole upon the *Light within*: But Denies nothing of the other part of the ſame ſentence, of calling that *Jeſus* whom we Profeſs, *Accurſed* &c. Bleſſed God, Defend Us! The Pen is like to Drop out of my Hand, while I am forc'd to ſet down this Greateſt *Outrage* that Ever the *Devil* durſt *Preſume* to *Belch* out againſt our *Bleſſed Lord* and *Saviour*, thro' theſe the moſt *Wretched* of all his Inſtruments, the *Quaker Tongues*, which are ſet on *Fire* of *Hell!* I cannot ſtay longer upon this Subject. Ther is *Infection* in the very Air. Let us Return, to their *Moderate Sins* of *Lying*, and *Mis-repreſenting* the *Anſwers* of their *Adverſaries*, and Rid *Chriſtianity* of them, at the *Back-Door* which *Will. Penn* has Pointed: But not open the *Mouth* of the *Gulph* at once, of *Blaſphemies*, not fit to be Heard npon *Earth*; leſt the *Stench*, ſhou'd carry *Plagues* with it, thro' the World.

Chri-

Chriſtoph. Wade, in his *Quakery Slain.* p. 7, 8. tells of a *Quaker Wizard*, one *James Milner*, who Pretended that *he muſt Suffer as* Chriſt *did, to ſave the Souls of two Women*, Dorothy Barwick, *and the Wife of* Brian Fell *of* Ulverſton, *and in a Juggling, Inchanting Manner, with a Knife and a Baſon he pretended his Blood was ſhed, and ſaid, that he Gave up the Ghoſt, as* Chriſt *did.* Thus *C. Wade.* And hence he Charges *Milner* with *Luciferian Pride, to Save Souls as* Chriſt *did.* To this *G. Fox* Anſwers in his *Gr. Myſt.* p. 246. And Repeats no more of the *Charge*, but theſe words, *He Cry's* (ſays *Fox*) *Oh Luciferian Pride to ſave Souls!* And thence falls upon *Wade*, as if he were an Enemy to the Saving of *Souls*; and asks him, *What good* (then) *doth all your Preaching do?* And Quotes the *Apoſtles*, who *watched* to ſave *Souls*, by *turning People* from their *Sins.* Now wou'd not any one have ſuppos'd, upon *G. F.*'s Quotation of *C. W.'s* words, That *C. W.* had been againſt all Methods or Means to *Save* Mens *Souls*: and that he had call'd it no leſs than a *Luciferian Pride* for any one to Attempt it, either to *Preach* or *Pray* or do any other *Office* of *Religion*! Who cou'd have Imagin'd, from this Quotation, as *G. F.* gives it, That *C. W.* only ſpoke of Attempting to Save *Souls*, as *Chriſt* did, that is, by *Shedding* of our *Blood*, and Giving up the *Ghoſt*, as an *Atonement* or *Propitiation* for the *Sins* of others? I will ſpare my Pains to Exemplifie the *Truth* and *Faithfulneſs* of this *Quotation!* And when *Will. Penn*, can make a *Confeſſion* of *G. F.* for this, by his own Rule, I will Promiſe Twenty and Twenty more of the like, if need be, out of

that

that one Book, the *Gr. Myſtery*. In which p. 298. And in his *Saul's Errand* p. 9. *G. F.* Juſtifies this *Wretch*, *Milner*; And notwithſtanding that he cou'd not, nor did *Deny* this Matter of Fact, and much more of the Like *Blaſphemy*, as Giving forth *Twelve* ſeveral *Propheſies*, in the *Name of the Lord*, all of which prov'd *Falſe*; Pretending to Faſt *Forty* Days, as *Chriſt* did, and other *Madneſſes* of High *Enthuſiaſm*, yet *G. Fox* Juſtifies *Milner*, ſays, *Ther was a Pure ſeed in Him*; And that The *Lord did open True Propheſies and Mighty things to Him.* And calls thoſe *Perſecutors*, and *Wicked Men*, who *wou'd go tell the Nation* (as he words it) of the Above mention'd, and ſuch like *Infirmities* of that *Precious* Quaker *Prophet*!

And now that I have given the Reader a *Taſte* of *Rich. Hubberthorn's*, *G. Whitehead's*, and *G. Fox's* ſincerity, in Reciting the *Anſwers* of other Men, out of the *Fountain* that is behind of the like Inſtances, in their *Works*, and thoſe of the other *Quakers*; Approved, and Recommended by *W. Penn*; And, by his ſtanding *Rule*, before Mention'd, He himſelf, and all the Reſt of that *Herd*, turn'd out of the *Pale* of *Chriſtianity* together, to *Graze* in the *Common*, with *Deiſts*, *Jews*, and *Pagans* (Themſelves the worſt of the Company) Let me, for a Concluding ſtroke, upon this Head, Divert my ſelf a little, with Witty *Ap-Pen*, from whom I have thus far Digreſs'd, to his more Conſiderable Brethren.

Now then, you ſhall ſee *Ap-Pen* ſhew his Parts, in behalf of Himſelf and Partners, at the End of the *Preface*, he gives their *Authority*

thority for their ſo Frequent calling the *Author* of the *Sn.* a *Serpent*, a *Viper*, a *Snake*. (*Will. Penn* has lately Improv'd it to a *Rattle-Snake*) and they ſay it is *A Title of his own Chooſing*. As I ſaid before, it is not very *Material* what they call him. He is neither the *Better*, nor the *Worſe* for that. They have call'd others by the *ſame* and *worſe* Names where they had not the *Pretence* for ſuch a witty *Pun* as this. But that which I take notice of this for, is, to ſhew them the *Conſequences* which Themſelves have laid down of *Miſtaking* or *Mis-Repreſenting* the words of other Men. Did the Author of the *Sn.* then mean that *Title* for *Himſelf*, or for the *Quakers?* How you can Turn it upon him, is not the Point (free Leave you have) But to ſay, That you wou'd not *Abridge him a Title of his own Chooſing*: and to give this as a Reaſon of your calling him ſo, is Expreſly to *Miſtake* (and that *Wilfully*) his words. And then, out of *Chriſtianity* with you—— according to *Will. Penn.* If you may call him a *Snake*, by this Argument, you may as well call Him the *Devil*, and ſay that too his *A Title of his own Chooſing*, for another of is Books is Intitul'd *Satan Diſ-Rob'd.* Therefore both *Will.* and *Ap-Pen* (*cum Sociis*) muſt either *Renounce* their *Chriſtianity* (and then they will be—— juſt where they were) or elſe *Correct* the above Mention'd *Rule*, which *W. P.* has (*Infallibly*) laid down, to Thruſt others from thence. Thus Juſtly in the ſame *Trap* which they ſet for others, is their own *Foot* taken.

SECT.

SECT. III.

The Quakers *Clear'd from* Contradiction, *in those* Seeming *Contrary* Testimonies *which are Produc'd in this* Appendix, *to Defend them from the* Heresies *Charg'd upon them.*

WHAT I have already said, may be thought sufficient in Answer to this *Appen.* wherein ther is nothing like an Argument but the *Contrary Testimonies* which are Produc'd against the *Charges* Exhibited. And these are Reply'd to (without Considering of them in Particular) in *Sect.* ii. N. 3. 4. Whereby it appears *First*, That tho' these *Testimonies* produc'd, were *Contrary* to what is *Charg'd* from other *Testimonies* of the *Quakers*, yet that this is no *Justification*, but rather a further Argument of *Contradictions* against them. *Secondly*, That by the *Contrary Meanings* which they have, these *Testimonies*, tho' seemingly *Contrary*, yet are not so; and do not *Contradict* the *Charges* laid against the *Quakers*. To make the which more fully Appear, I will go over the *Contrary Testimonies* Produc'd: And shew the *Deep Deceit* of these *Quakers*.

1. These *Testimonies* begin *Appen.* Sect. 2. p. 12. with this Title. *Some Testimonies to Christ Jesus, as the Son of God, and Come in the Flesh.* The first is of *Rich. Farnsworth.* An. 1651. in his *Confession and Profession of Faith.* where he Confesses to the *Father*, *Son*, and Holy *Spirit.* but he calls them not 3 *Persons*: so that this is no

no *Contrary Teſtimony* to the *Quaker-Hereſie* concerning the Bleſſed *Trinity*; which makes them to be only three *Manifeſtations* or *Operations* of the ſame *Perſon*, as the *Sabellians*, *Socinians* &c. But then how is this a *Teſtimony* to the *Son* of *God* as Come in the *Fleſh*, if the *Son* be not *Diſtinct* from the *Father?* as *G. Fox* affirms, in ſo many words. *Great Myſtery*. p. 142. and 293. &c. if ſo, then it was God the *Father* who took *Fleſh*, as *Muggleton* ſaid, Ay and *Fox* too. *Gr. Myſt.* p. 246. where he falls upon *Chr. Wade* for offering to ſay, That not God the *Father*, but the *Son* (ſaid *Wade*) took upon him *Human Nature*. This *Fox* oppoſes; and, brings, as an Argument againſt it, that *Chriſt* is call'd *The Everlaſting Father*. Iſa. ix. 6. The truth is, theſe *Quakers* make no Diſtinction at all betwixt *God*, and *Chriſt*, they mean the ſame thing, by *Father*, *Son*, *Spirit*, *Chriſt*, *Light* or *Light within*, which they make to be *God*. If otherwiſe, let them tell us how the *Son* took *Fleſh*, and not the *Father?* if the *Son* be only a *Manifeſtation* of the *Father*. A *Manifeſtation* can not take *Fleſh*, be *Born*, *Suffer*, or *Dye:* then it muſt be the *Father* Himſelf, and none other, who was *Born*, *Dy'd*, &c. then it was the *Father* who ſent *Himſelf*; and Return'd back to *Himſelf*; and was Received of Himſelf; who, upon the *Croſs*, *Pray'd* to *Himſelf*, and *Complain'd* to *Himſelf*, that He had Forſaken *Himſelf*; And when He *Dy'd*, Recommended His *Spirit* into the *Hands* of *Himſelf* &c.

This the *Quakers* are *Deſir'd* to Anſwer, and it will ſoon Diſcover their ſenſleſs *Sabellianiſm*. And *Farnsworth*'s Teſtimony ſays nothing at all againſt this.

2. They Leap now Ten years forward for the next *Teſtimony* p. 13. which is of *Rich. Hodden* An. 1661. in his Book call'd *The one Good way of God.* Where he tells of the Great *Myſtery* of *Jeſus Chriſt come in the Fleſh*, which, he ſays, no Man can Underſtand by *Hearing*, *Reading*, *Telling*, *or Talking of Him*, *or Concerning what He*—— *Did*, *Said*, *or Suffer'd*—— *How he is Formed In his Servants*—— *How they take up the Croſs*—— *or what that Croſs is*—— *How they are Members of his Body*, *of his Fleſh*, *and of his Bones*—— *What the Church is*, *or how his Body*; *or what it is to Eat his Fleſh and Drink his Blood* &c. This, as before told, is, the *Body*, *Fleſh* and *Bones* of *God*, which they ſuppoſe He had from *Eternity*; and which now Dwells in the *Quakers*, not the *Fleſh* of *our Nature*, which *Jeſus* aſſum'd in the *Womb* of the Bleſſed *Virgin*. That is not the *Fleſh* which we *Eat* &c. And they that think ſo, he tells, know nothing of the *Myſtery* of *Chriſt*, which, they ſay, cannot be learn'd by *Hearing* (contrary to what the *Apoſtle* thought *Rom.* x. 17.) of what *Chriſt Did*, *Said*, or *Suffer'd*. Which ſhews that they meant not the *outward Chriſt*, but *Their Chriſt*, the *Light within*: otherwiſe how is it, that, as he ſays, none but the *Quakers* underſtand, what the *Church* is, how it is the *Body* of *Chriſt*, or what it is to *Eat* his *Fleſh*, or what his *Croſs* is &c? This ſhews plainly, That they have another *Meaning* for All theſe things than we have: And Conſequently this is ſo far from being a *Contrary Teſtimony* to the *Charges* produc'd upon this Head, that it ſpeaks the ſame; and might well have been put among the

the *Charges*, instead of the *Contrary Testimonies*.

3. The third *Testimony* is p. 14 from *Geo. Bishop*, that *Loyal* good *Subject*! (See *Sn.* p. 227. to 232.) in his *Vindication of the Principles and Practices of the People called Quakers*. An. 1665. where he speaks too of *Christ* made *Flesh* &c. But then tells us what *Christ* he means, *Christ* In *you*, says he, that is, their *Light within*, which they call *Christ*. He says p. 15. as here Quoted, That where this *Christ* is, there is not the *Body that Suffer'd at Jerusalem, that was Flesh, that Proceeded from the Virgin* Mary &c. that is, not *within Men*. No. who ever said it was, tho' *Christ* may be there by the Blessed *Influences* of His Holy *Spirit*. But then what *Body* of *Christ* is it, which the *Quakers* say is *within* them? For *G. Fox* will not allow *Christ* to be Absent from His *Saints*, as touching His *Flesh*. *Gr. Mystery*. p. 210. And *Edw. Burrough* p. 146. of his Works says in Answer to this Question, which he there puts, *Is that very* Man, *with that very* Body, *within you, yea or Nay?* And this he do's not *Deny*, but Answers in the Affirmative, *The very Christ of God is within Us, we Dare not Deny it*. He do's not mean, as *Bishop* says well, the *Body* of *our Nature*, which Suffer'd at *Jerusalem*; for *that is not so much as in any one*, says *Will Penn*, in his *Christian Quaker*, p. 97. But they mean, as before has been shewn, The Heavenly *Body* of the *Human Nature* of *God*, which He had from *Eternity*. And this *Vile* and most Absurd *Heresie* is that *Deep Knowlege* which the *Quakers* Boast they have in the things of *God*, beyond all other Men. This is

the *Great Myſtery* of *Quakeriſm*. And this *Teſtimony* of *G. Biſhop*'s do's rather *Confirm* than *Contradict* it.

4. The fourth *Teſtimony* is p. 15. from *Iſaac Penington*, *Concerning the Sum or Subſtance* &c. This is he who in his *Queſtion to the Profeſſors before Quoted*, in every *Page* almoſt, tramples under foot the *outward Humanity* of *Chriſt*, or that which He took of *our Nature*; And ſets in oppoſition to it, as the *Foundation* of the *Quaker-Faith*, that which he calls *Chriſt's* own *Humanity*, or their *Senſleſs* Notion of the *Humanity* of the *Heavenly Nature*. Now let Us hear what this Man will ſay to the *Contrary*. How much he Attributes to the *outward Humanity* and *Sufferings* of *Chriſt*. Firſt he puts the *Objection*, That the *Quakers* look not to be ſav'd by the *outward Chriſt*, but by *a Chriſt in us*, ſays he. And to this he Anſwers, *We do indeed Expect to be Saved (yea and not only ſo, but do already, in our ſeveral Meaſures, Witneſs Salvation) by the Revelation and Operation of the Life of Chriſt within Us.* So that their *Salvation* is from the *Attonement* &c. which is wrought *Within* them. And what *Salvation* do they mean? That of *Heaven*? No, not of any *outward Heaven*, but the *Heaven* within *Themſelves* (See *Sn.* at the end of *Sect.* xii.) and conſequently it is that *Salvation* which they have Attain'd *Already*, in their *ſeveral Meaſures*; for ther are *Degrees* of *Glory* even in *Heaven*. But now that All is given to the *Inward Chriſt*, what do's he aſcribe to the *Outward?* Truly as little as may be, only to take Notice of Him; he ſays, That the *Salvation* wrought by *Chriſt within*, is *yet not without Re-*

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lation to what he did without us—— and had its Place and Service in the will, and according to the Counsel of the Father. What *Place* and *Service* was this? For that, he leaves you to Guess, he will come no Near. Every Good *Action*, nay every Good *word*, of any *Good Man* has its *Place* and *Service!* This is the Noble *Testimony* of *Isaac Penington*, which is brought as a Vindication of the *Quakers*, from throwing the Least *Slight* upon the *outward Humanity*, *Death* and *Passion* of our Blessed *Lord Jesus*; and the *Satisfaction* and Full *Propitiation* thereby Made for the *Sins* of the whole World: And to Clear them from Transferring of this to the *Propitiation* which they suppose made *within* them, by the *Heavenly Flesh* and *Blood* of their *Light within!*

5. The fifth *Testimony* is p. 16. from *G. Keith's Immediate Revelation*, where he do's sufficiently Express what *Manhood* of *Christ* he meant, for he speaks of *The Man Jesus, whom* Simeon *Imbraced with his Arms according to the Flesh.* And the *Quakers* will not say, That it was the *Light within* which *Simeon* had in his *Arms*, or the *Manhood* of the *Heavenly Nature*, which cou'd not be *Seen* or *Felt.* And then as to the *Inward Presence* of *Christ* in the *Soul*, G. K. do's not speak of the *Body* of *Christ* there, as the other *Quakers*; but says that He is there *According to the Spirit—— by whom we Receive Light, Grace, and Truth, and through whom we have Access unto God.* This is *Orthodox*, and plainly Expresst. Which shews that G. K. had too much *Sense* and *Learning* ever to be a *Quaker*, tho' he thought himself one. And there-

fore he cou'd not ſtay with them. He was *Deceiv'd* by them, and *Catch'd* by their *Sheeps-Cloathing* of *outward Sanctity* and *Preciſeneſs*: But he ſtill had *Battling* with them, about their *Doctrines*, as you may ſee in his *Narrative* hereunto Annex'd. And by their *Double* and *ſeeming* Fair *Anſwers* then, and at other times, he was Induc'd to *Err* on the *Charitable* ſide; And not think them ſo Monſtrouſly *Heretical* as, upon a more ſerious Examination of their Books, he has ſince found them. I ſay not this, as if I did not think that he has been even *Seduc'd* in his *Judgment* into ſeveral *Errors* by their Converſation (it is hard to touch *Pitch*, and not to be Defil'd) for he has own'd it to the world; And as a Teſtimony of the *Sincerity* of his *Repentance*, has, after the Example of St. *Auguſtine*, and other Holy Men, Publiſh'd a Book of his *Retractations*, the more to his Honour; And by that, ſhewn the other *Quakers* the only way to Reconcile themſelves with *God* and *Man*. But while they Perſiſt to *Cover*, *Palliate*, and *Excuſe* their Notorious *Hereſies*, which yet cannot be Hid: And that their *Leaders*, to ſave their own little *Credit*, wou'd Ruin ſo many *Thouſand* poor *Souls* of their Ignorant Followers, by Keeping them in that *Ditch*, into which they have Led them; while they go on in this Wicked Courſe, they muſt be Expos'd more and more, till they come to be an *Abhorring to all Fleſh*! And if they will Chooſe this, rather than to become the *Joy* of *God*, *Angels*, and *Men*, in their *Converſion*, let them Remember that *Life* and *Death* has been ſet before them.

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6. The ſixth *Teſtimony* is p. 17. out of *G. Fox*'s *Journal* p. 358. which indeed ſeems Fair, and is put in the words of *Scripture*, and of our *Creed*, that *Chriſt* was *Conceived by the Holy Ghoſt, and Born of the Virgin* Mary &c. And if nothing had been ſaid otherwiſe by *G. Fox*, or other of the *Quakers*, no *Exceptions* had been taken, whatever *Secret Meaning* they had had in their *Minds*. But when they have Expreſs'd their *Meaning* in other places, and not *Retracted* it in theſe ſeeming Fair Confeſſions, we muſt, to make them Conſiſtent with themſelves, underſtand their words as themſelves have Explain'd them. Now we do not Charge the *Quakers*, that they Deny that *Chriſt* took *Fleſh*, and that in *our Nature*, in the *Womb* of the Bleſſed *Virgin*; it is own'd that they do hold all this, in *Prim. Heres.* Sect. 1. and *Sn.* Sect. x. But the *Charge* is this, That the *Quakers* do hold, that *Chriſt* took or Borrow'd *Fleſh* of *our Nature*, only as a *Vail* or *Garment*, wherein to ſhrow'd *His* own *Fleſh* of the *Heavenly Nature*, for a time; as *Angels* when they Aſſume *Bodies* to Appear in upon an Occaſion; But that He did not take *our Fleſh* into *His* own *Nature*, ſo as to become Part of His *Perſon:* without which, what is before quoted out of *Will. Penn*'s part of the *Serious Apology* p. 146. muſt be true. *viz.* That tho' *Chriſt* Suffer'd that *Body* which He ſo took, to be *Crucify'd*, yet that the *Perſon which Suffer'd was not Properly the Son of God.* As if you *Crucify'd* the *Body* which an *Angel* aſſum'd, yet it were not *Properly* the *Angel* which wou'd be *Crucify'd*, more than a Man wou'd be *Crucify'd* if

you *Crucify'd* his *Cloak*. And if *Chriſt* was no otherwiſe *Crucify'd*, then was He not *Crucify'd* at all, only in *Appearance* and *Falſe ſhew*. If that *Perſon* which *Suffer'd* was not *Properly* the *Son* of *God*, then Whoſe *Son* was He? Do ye *Quakers* believe, as ſome *Socinians*, That He was *Begot* by *Joſeph*? Therefore will they Pleaſe to tell us, who they think was His *Immediate* Father? They have Deny'd it to be *God*. Elſe He wou'd be *Properly* the *Son* of *God*. *Luk.* i. 35. And *G. Fox*, in this *Teſtimony*, ſets down only General Terms, that *Chriſt* took *Fleſh* &c. But he has not Deſcended to ſay any thing in *Oppoſition* to their *Senſe* of it; and therefore this is no *Contrary Teſtimony* to the *Charge* againſt the *Quakers*. And *Will. Penn*, in a Book very lately Publiſh'd, the end of the year 1698. call'd *A Defence of a Paper, Entitul'd*, Goſpel-Truth's, *againſt the Exceptions of The* Biſhop *of* Cork's *Teſtimony*. p. 31. Likes better of this *Quaker* Turn of the *Text*, Joh. 1. 14. (which they Learn'd from the *Socinians*) that it ſhou'd rather be ſaid, *The Word* Took *Fleſh*, than as we *Tranſlate* it, *The Word* was Made *Fleſh*. Tho' the *Greek* cannot Bear their *Senſe*, and is *Literally* Render'd by Us, ὁ Λόγος σὰρξ ἐγένετο. i. e. *Became* or was *Made*, not *Took* Fleſh. But we ſee the Reaſon why they wou'd have it Turn'd; becauſe it might the more Favour their vile *Hereſie*, That *Chriſt* did not Aſſume our *Nature* into His own *Perſon*, ſo as to become *Really* a *Man*: only, That He *Took* an *Human Body*, that is, of the Man *Jeſus*, as a *Cloak* or *Vail* to ſhrow'd Himſelf in, for a Time. Which is the very *Hereſy* of *Cerinthus*, againſt which St.

John

John wrote theſe Words. For *Cerinthus* ſaid, That *Chriſt* did Deſcend upon *Jeſus*, at his *Baptiſm*. Thus Dividing *Chriſt* from *Jeſus*; as ſay the *Quakers*, That *Jeſus* was not the *Lamb*: Only the *Lamb* or *Chriſt* Dwelt in *Jeſus*; as He do's in Their *Veſſels*! *G. Fox* is before Quoted ſaying in his *Several Papers for the ſpreading of Truth.* p. 55. That *Chriſt* according to the *Fleſh* was *Crucify'd* in the Days of *Adam*. And that in That *Fleſh* of His was the *Reconciliation*. Then it was not in the *Fleſh*, which He took 4000 years after of the Bleſſed *Virgin*. You ſee how Neceſſary it is for theſe Men to *Explain* themſelves. And that *Generals* will not do. Now if any *Teſtimony* can be brought *Contrary* to this their *Lurking Diſtinction* of a *Fleſh* of the *Heavenly*, and a *Fleſh* of the *Earthly Nature*: or that places the *Merit* of our *Salvation* upon the *Sufferings* of the *Earthly Nature*, they will indeed be to the Purpoſe; And nothing can be ſo, that is ſhort of that. For Example.

7. The ſeventh *Teſtimony*. p. 18. is brought out of the *Serious Apology* juſt now Quoted, which Denies our *Lord Jeſus*, who *Suffer'd*, to be *Properly* the *Son* of *God*. But let us hear them. This *Teſtimony* is taken out of p. 149. but three pages after what is above Recited. And it Confeſſes to *One Lord Jeſus Chriſt*—— *who took upon him Fleſh*—*to whoſe Holy Life, Power, Mediation, and Blood, we only aſcribe our Sanctification, Juſtification, Redemption, and Perfect Salvation.* Now ſee what Hold can be taken of theſe Men, or what Truſt is in their words! Here I Appeal to the Reader, whether this *Quotation* do's not

ſeem

ſeem to ſay, That our *Juſtification* is aſcrib'd to *Chriſt*? And to Him *Only*? Yet, but the very page before. p. 148. they fiercely oppoſe *Juſtification* by the *Righteouſneſs* which *Chriſt* hath fulfilled *in His own Perſon for Us, wholly without Us.* Not that the *Effect* is *wholly without us*, for it is rather *wholly within us*, that is, the Application of that *Juſtification* which *Chriſt* hath wrought for Us, when it is brought home to our *Conſciences:* But the *Price*, the *Satisfaction* for our *Sins*, which is our *Juſtification*, that is *Wholly without Us*, we are no Part of the *Meritorious*, and *Procuring* Cauſe of our *Juſtification*, that is only *Chriſt*, His Bleſſed *Death*, *Sufferings*, and *Perfect Righteouſneſs*, Perform'd in *His own Perſon*, wholly *without us*. But this is far from the *Quaker meaning*, tho' it ſeems to be the Import of their *Words*. And in the above *Quotation* where they aſcribe their *Sanctification*, *Juſtification* &c. to *our Lord Jeſus Chriſt* to Him *Only*, and to His *Blood*, they mean the Blood *within*, and Chriſt *within*. But as for *Juſtification* by the *outward Chriſt*, as above, they Return this *Prodigious Anſwer*, which I have before Quoted, *And indeed this we Deny, and Boldly Affirm it, In the Name of the Lord, To be the Doctrin of Devils, and an Arm of the Sea of Corruption, which do's now Deluge the whole World.* This is within leſs than the Compaſs of one *Page* to the above *Quotation*. And but two *pages* before this, they Deny that *Perſon* who *Suffer'd*, that is, our *Lord Jeſus Chriſt* to be *Properly* the *Son of God*; whom, in this *Quotation* they *Seem* to call *His only Son*. And this is not *Contradicting* themſelves: For the *Myſtery*

ſtery lies here; they allow that *Chriſt* took *Fleſh*; but not into His own *Perſon*; ſo that it was not *His* own *Fleſh*, only as He *Borrow'd* and *wore* it for a while: And therefore that it was not His *Perſon* which *Suffer'd*, only the *Perſon* of that Man *Jeſus* in which He Dwelt. The *Perſon* they Deny to be the *Son* of *God*, but the *Light within* that *Perſon* they call the *Chriſt*, the *only Son* &c. And all this comes upon them, becauſe they do not truly believe the *Incarnation* of *Chriſt*, or that He took *our Nature* into *His* own *Perſon*. Which is the *Charge* againſt them, and theſe are all the *Teſtimonies* which they have brought to Clear themſelves. And theſe do, by no means, Clear them: But have Detected their *Artifice* much the more: And Render'd them *Doubly* Guilty.

I have taken All the *Quotations* before-mention'd upon Truſt (except that out of the *Serious Apology* which I had by me) for I wou'd not Cauſeleſly ſuſpect others of *Deceit* (tho' themſelves do it) And becauſe theſe *Teſtimonies* here brought by *Appen.* are nothing to their Purpoſe, as has been ſhewn.

II. The next *Sect.* 3. in *Appen.* p. 19. &c. contains *Teſtimonies to the Truth and Reality of Chriſt's Death and Sufferings.* But I may ſave the Reader and my ſelf the Pains of Examining theſe. Becauſe if *Chriſt* was not Truly *Incarnat*, He cou'd not Truly *Suffer*: And tho' He be ſaid to *Suffer*, *Die*, &c. yet that is not, cannot be meant *Properly*, by thoſe who think that the *Perſon* which *Suffer'd* was not *Properly* the *Son* of *God*. But they call theſe the *Sufferings* of *Chriſt*, only becauſe He permitted that

Of the Reality of the Sufferings and Death of Chriſt.

that *Body* to be *Crucify'd*, which He assum'd as a *Cloak* or *Vail*, but did not take it into *His* own *Person*, by which Means only those *Sufferings* cou'd be said to be His, *Properly*. Therefore all they can say of the *Death* and *Sufferings* of *Christ* will never Clear them, while they tell us, that they mean it not in a *Plain* and *Proper Sense*: But as *our Sufferings* may be call'd
Col 1. 24. the *Sufferings* of *Christ*. Which in a *Large* Sense, is True. But our Dispute proceeds of *Christ's* Sufferings, only in the *Strict* and *Proper* Sense. Not as the *Quakers* think *their* own *Blood*, to be the *Blood* of *Christ*; And that same *Blood*, by which we are sav'd. Thus they told some who, they said, had shed their Blood. *You will by no means be thence Cleansed, but by the same Blood which you so Cruelly shed.* This is in a Book Publish'd by them *An.* 1657. call'd *The Guilty Clergy-Man Unvail'd* &c. p. 17. Many Quotations of the like Nature can be Produc'd out of their Books. But I stay not here.

Of the Resurrection, and Future Judgment.

III. *Appen.* Sect. iv. p. 25. begins the *Contrary Testimonies* concerning *The Resurrection and Future Judgment*. Where observe first their stating of the Case, *ibid.* p. 25. *We are more Learned* (say they) *in the School of Christ, than to Deny, or be Ignorant of so Inestimable an Advantage, as is The Resurrection by Christ to Eternal Glory; and of that Future Judgment by which the States of Men must be Determined.* Now nothing at all of this is the Question. The *Quakers* have been told in the *Sn.* and *Sa. Dis.* of their Notion of an *Inward Resurrection* of *Christ* or the *Light* in their *Hearts*; and of a *Judgment* there likewise Past upon *Sin*. But the

the Queſtion is of the *Reſurrection* of the *Body*, of the *Same Body* that *Dy'd*. And concerning this, ther is not one word of a *Contrary Teſtimony* among all thoſe here Produc'd. The word *Body* is not ſo much as nam'd in all theſe *Teſtimonies*, except one, which is a *Teſtimony* brought from *Will. Penn.* p. 29. where he ſays, as there Quoted, *We own the Reſurrection of the Body, according to the Pleaſure of God: And every Seed ſhall have its own Body.* What *Body* they mean by this, is told in the *Sn.* Sect. xii. That by a *Spiritual Body* they mean no *Body* at all: but only the *Soul* freed from the *Natural Body*: which *Natural Body* they do not allow ever to be *Raiſed* again, or Joyn'd to the *Soul*. And there it is ſhewn at large, That *Will. Penn* allows no *Reſurrection* of the *Body* that *Dies*; and Denies Poſitively, That that Deſcription of the *Reſurrection* 1 Cor. xv. Relates to the *Reſurrection* of the *Body* at all; but to the two States of Man, in the *Natural* and *Spiritual* Birth. And this ſame *Appen.* inſtead of *Contradicting*, do's *Reaſſert*, and endeavours to *Juſtifie* the *Teſtimonies* of the *Quakers* againſt the *Reſurrection* of the *Body*: And Repeats their old Argument againſt it. p. 31. thus. *As for the Body*, 1 *Cor.* xv. 37. *Thou ſoweſt not that Body that ſhall be.* Thence they Inferr, That it is not the *Same Body* that *Riſes*. This is fully Anſwer'd in the *Sn.* Sect. xii. of which no Notice at all is taken by *Appen.* But the old Objection ſtill Inſiſted upon. And this, where they Pretend to bring *Contrary Teſtimonies* to thoſe Produc'd which Deny the *Reſurrection* of the *Body*. Yet this hinders not their Conſtant *Boaſt*, which concludes Every of their

their Arguments, of having fully *Clear'd* themſelves, and totally *Overthrown* their Adverſaries. *Here* (ſays *Appen.* p. 30.) *I have brought* Twelve *Witneſſes, to Teſtifie contrary to this Man's Falſe Charge; which they do ſo Scripturally, and Truly, as Effectually to wipe it off, and leave no Room for this Snake of Envy to Hide himſelf* &c. And this *Appen.* will make up the *Baker's Dozen*, who do All *Juſtify* the *Charge* of the *Snake*: And *Effectually* ſhew Themſelves, not only to be *Hereticks*, in this *Article* of our *Faith*; but of the moſt *Impudent* and *Shameleſs* ſort that ever yet Appear'd.

In the Quotation brought from *G. Fox.* p. 28. of *Appen.* Reciting theſe words of the Apoſtle's, *We are Witneſſes of all things which He did both in the Land of the* Jews *and in* Jeruſalem— *And we did Eat and Drink with Him, after He Aroſe from the Dead*, it is added, *And to this do we Teſtifie, which are the People of God in Scorn call'd Quakers.* See hereafter *Sect.* vii. N. 3. more Quotations, where they do, vouch Themſelves to be *Eye-Witneſſes* of the *Reſurrection* of *Chriſt*: which ſhews what *Reſurrection* they mean. They are *Witneſſes* too of *Their* own *Reſurrection*: And have Got (if you will believe them) their *Reſurrection-Bodies* Already. That is, The *Bodies* of *Pure Souls*. This is all they mean by it. If not, Let them tell us how our *Reſurrection-Bodies*, if they be not the *ſame Bodies* that *Died*, are *ſown* in *Corruption*, and *Natural-Bodies*! If the *Soul* gets a *New* Body, at the *Reſurrection*, and that a *Spiritual* and *Heavenly* Body; How was it *Sown*, or *When*, a *Natural* Body, if it never was *Natural*, or *Corruptible*! Or how was

it

it *Sown*, that is, *Dead*, if it never *Died*! And how is this then a Reſurrection of the *Dead*! for the *Soul* never *Died*. What *Dead* then *Riſes*, if not the *Dead* Body?

IV. The next *Contrary Teſtimonies* (and they are all) that are Produc'd, are *Sect.* vi. beginning at p. 40. of their Submiſſion to *Government*. And theſe I Grant to be *Contrary Teſtimonies*; and have told them, That I cou'd Produce ten times as many more for them: of their ſpeaking *Pro* and *Con*, *For* and *Againſt* Every *Government*, as it was *Up* or *Down*: of their Dis-owning all *Fighting* with the *Carnal Weapon*; and yet ſetting it up, at other times, beyond All the *Bully*'s in *Alſatia*. That one *Quaker* cou'd *Cuff* with *Seven* men, as *G. Fox* their *General* did *Vapour*. But I won'd Deſire a *Contrary Teſtimony* to a *Declaration* (told in the *Sn.* Sect. xviii. p. 212.) where the *Captains* and *Colonels* of the *Quakers* do give it under their Hands, in Name of their whole *Army*, That they have an *Heirſhip* to Poſſeſs *The Uttermoſt Parts of the Earth*; And a Right to *Fight* for it too! This *Declaration* was Drawn by *Lieutenant General Edw. Burrough*, and being ſign'd by himſelf, and *Fourteen* or *Fifteen* of the Principal *Officers*, was *Printed* in the year 1659. And has never yet been *Call'd in*, *Retracted*, or *Condemn'd*, that I cou'd hear of. Now, *Here*, ſome *Contrary Teſtimonies* wou'd do well! your *Trimming* and *Shamming* every *Turn* of *Government* will not do, while this your *Declaration* of *War*, againſt the *whole Earth*, ſtands *Un-Repeal'd*: your *Magna Charta* to take up *Arms*, whenever you ſee your Time; Till this be *Cancell'd*, and *Effectually*

Their Teſtimonies Allow'd to be Contrary upon the Point of Government and Fighting. And Why. Wherein a Deep Secret of their Government is Laid open.

fectually Diſown'd by you, we lie at your *Mercy*; or elſe muſt Watch your Waters, to put it out of your Power.

And the rather, becauſe this very *Declaration* is Particularly Inſiſted upon in *Prim. Heres.* (to which this *Appen.* pretends to be an *Anſwer*) and Referrs to Quotations out of *Sam. Fiſher's* works, which are in the ſame *page*, p. 15. and are there brought only as a further Atteſtation to Second this *Declaration*: And yet ther is not the leaſt Notice taken of this *Declaration* in the *Appen.* or ſo much as Nam'd, as if no ſtreſs had been laid upon it, or that it did not Concern the *Quakers* at all! They wou'd fain keep this, as a *Secret*, they are loath it ſhou'd be known; and therefore wou'd not ſtirr the *Coals*, by Mentioning of it in the Leaſt. But as to other *Quotations*, they Fight amain, and *Vindicate*, *Tooth* and *Nail*! as p. 47. where they Quote p. 16. and 17. of *Prim. Heres.* in which are ſome Paſſages out of the *Works* of *Edw. Burrough*, of *Fighting*, *Killing*, *Slaying* &c. And this *Appen.* wou'd have them only to Referr, to the *Spiritual warfare*; and ſays (but do's not *Prove*) That they have not *Any Tendency to outward War*. Of which the *Reader* ſhall be Judge. Among theſe *Quotations* ther are theſe. *Give the Whore* (that is *Rome*) *double into her Boſom; as ſhe hath loved Blood, ſo give her Blood, and Daſh her Children againſt the ſtones.* And to the *Engliſh Army* he ſays, *Avenge the Blood of the Guiltleſs, thro' all the Dominions of the* Pope, *the Blood of the Juſt it crys thro'* Italy *and* Spain ——*wherefore, Hew down the Tops, ſtrike at the Bran-*

Branches, make way, that the Ax may be laid to the Root of the Tree; That your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry &c. Now were they *Spiritual Swords* which the Parliament *Red-Coats* then wore? Were theſe the Proper *Perſons* to be Employ'd in a *Spiritual Warfare?* Was ther no *Tendency* at all Here to any *Outward War?* Yet but for ſuppoſing ſuch a thing, ſee how this *Appen.* do's handle the *Author* of *Prim. Heres. By what hath been now ſaid and ſhewn* (ſays *Appen.* p. 47.) *it may plainly appear, that his Charges are utterly Falſe; and notwithſtanding he Makes Quotations, Page* 16. 17. *which he calls Edw. Burrough's* (and *Appen.* do's not *Deny* it) *to Countenance his villany herein; yet he is as far from Honeſty in his Quotation, as he is from Truth in all thoſe; for I ſhall ſhew that he hath Committed Forgery, to make this Mans writings Anſwer his Mind.* This is an High Charge! But how do's the *Forgery* appear? Why in *Splitting Sentences*, in *Colons*, and *Semi-Colons*, as Before—Becauſe he do's not *Tranſcribe* whole *Pages* together, which are nothing to the Purpoſe. But not a *word* that he *Quotes* is *Deny'd* by *Appen.* or any thing *Added* to *Burrough's* words, yet *Appen.* calls this *An Outrage, for which the Inquiſition will hardly afford him Preſident* (they meant *Precedent*) We ſee, by this, what ſtreſs is to be laid upon the *Outcrys* of the *Quakers*! And how to Conſtrue their *Villany*, *Forgery* &c. when beſtow'd by them upon any who *Oppoſe* them; that is, you may be ſure then, They are in a Deſperate *Plunge*, ſome *Villanous* Hard *Proof*——It wou'd not ver one to be *Call'd* a *Knave* or a *Cheat*, But

to have it *Prov'd*—— *Patience* cannot *Bear* it —— Beſides, it is *Un-Mannerly*. What! not to leave *One* ſmall *Starting-Hole*—— No *Remedy*, but *Confeſs* and *Repent*, which they have *Abdicated*! Bid men *Retract*, who cannot *Err*! Ther is no ſuch *Outrage* in the *Inquiſition*!

Yet theſe *Quakers* do not *Cry*, before they are *Hurt*, for they were touch'd here in a very *Sore* Place. And they have not told you all. In the ſame *Sect.* vi. of *Prim. Heres.* which *Appen.* is here Anſwering, Reference is made p. 14. to *Sect.* xviii. of *Sn.* for further *Proofs* of the *Quakers* Principle as to *Fighting* with the *Carnal Sword*. Where ther are *Teſtimonies* a Good Many, out of their moſt Approved *Authors*, from *G. Fox* and Downwards, and ſo *Undeny-able*, that *Appen.* ſays not one *Syllable* to them, nor owns that ever they heard of any ſuch thing. In that *Sect.* p. 216. and 228. it is told how Active the *Quakers* were againſt the *Reſtoration* of K. *Charles* II. How they Boaſted it, as their *Merit*, to the then *Uſurpers*, in the year 1659, that they had Given the firſt Intelligence againſt Sir *George Booth*, and the *Royal* Party, who Roſe in the *Weſt*: And Adviſ'd to put him to *Death*, and All the *Cavalliers* whom they had taken *Priſoners*, to ſpare none of them, but *Cruſh* them, like a *Cockatrice Egg*. And beſides to have Good *Guards* of *Horſe* continually *Marching* about, to watch their Motions.— And it is there ask'd, *whether theſe were* Spiritual *Horſe*? To which *Appen.* gives no Anſwer. Yet ſee what a *Rage* they are in, becauſe we will not believe, That all they ſay for *War* and *Fighting* is only meant of the *Spiritual Warfare*! or that

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it has the leaſt *Tendency* towards *Outward War*! In the ſaid *Sect* of *Sn.* p. 208, 210, 211. you have *G. Fox* Commanding *Oliver*, thus, *Let thy SOULDIERS go forth with a free and willing Heart, that thou may'ſt Rock Nations as a Cradle——to ſet up his STANDARD at* ROME, then to fall upon the *Turk* &c. And telling how Bravely the *Quakers* had *Fought* in his *Army*. *When Thouſands of Us* (ſays he) *went in the Front of you, and were with you in the Greateſt Heat.* Then Complains, That they were turn'd off for being *QUAKERS, for ſaying THOU to a Particular, and for wearing their HATS.* And ſuch *Tearing* Fellows as they were! *Valient Captains* (ſays *Fox*) *Soldiers and Officers, of whom it hath been ſaid among you, That they had rather have had one of* Them, *than* Seven *Men, and cou'd have turn'd one of* Them *to* Seven *Men.* Now we muſt mean that *Fox* ſaid this only of *Diſputing* with *Seven* Men! That *Oliver's Soldiers*, both *Horſe* and *Foot*, were *Spiritual Horſe* and *Foot*; and that He only carry'd on a *Spiritual War* againſt the *King*.: And that it was only in this *Sort* of *War* that the *Quakers* were! *Valiant Captains* &c. If you ſay a word to the Contrary, *Appen.* will *Hew* you *Down*, and Make a Greater *Monſter* of you than any in the *Inquiſition*!

And Good Reaſon. For in *Appen.* p. 45. 46. ther is ſet down at large *The Quakers Vindication*, Preſented to the *Members* of *Parliament* in *December* 1693. Subſcrib'd by 31 of them, *In behalf of the ſaid People.* Of which the Fourth *Article* is in theſe words. *That Magiſtracy or Civil Government is God's Ordinance, the Good Ends thereof being for the Puniſhment of Evil Doers, and Praiſe of them that do Well.* And now is not

this a Full *Vindication*! What ſignifies All that can be ſaid to the Contrary! Is not this a *Contrary Teſtimony* to all brought in the *Sn.* &c?

No indeed, my Good Friends, *Latet Anguis*— This is no *Contrary Teſtimony*. It do's not *Unſay* one of the *Treaſons* and *Rebellions* which are *Charg'd* againſt you. For it is not *Charg'd* againſt you, That you Deny all *Magiſtracy*: But all that is not in *Your* own *Hands*. You Pretend to have the only *Right* of *Magiſtracy*, over the *whole Earth*, by vertue of your *Univerſal Heirſhip* before mention'd. And this was not Forgot in *Prim. Heres.* in the very Beginning of *Sect.* vi. p. 14. the ſame Place to which this part of *Appen.* now Quoted is in Anſwer: for there p. 94. of the *Sn.* is Quoted (it is p. 98. of the *Third Edit.*) where you Diſown all *Kings* and *Governments* and *Laws* but *Your Own*. And *Propheſie* that the time will come (as ſoon as in your power) when *England* particularly ſhall be *Cleans'd* (as you call it) of all other. That you will have no *King* to *Rule* but JESUS, nor *no Government of force, but the Government of the* LAMB. That is, of your *Light within*, or of the *Quakers* who you think do *Only* Truly *Follow* it. And what ſays *Appen.* to all this? Not one word! only ſets down the above Recited *Vindication*. Which Concludes thus. *And we know of no other Doctrin or Principle Preached, Maintain'd, or ever Received among (or by) Us, ſince we were a People, contrary to theſe aforeſaid.* Now obſerve the Deep *Hypocriſie* of theſe men. They wou'd have the *Preſent Government* believe that they

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do own Them, as *God's Ordinance*. This was the End of their Giving this *Vindication* to to the *Members* of *Parliament*: And why did they call it their *Vindication*, if it was not a *Vindication* to thoſe to whom they Gave it? And yet, it is Plain that they own No *Government*, as *God's Ordinance*, but *Their own*; nor do they, at all, Contradict that, in this ſeeming *Vindication*. The *Whore*, and the *Beaſt* are their Common Appellations for the *Church* and the *State*; in *Fox's* Journal. *Paſſim*. And thro' all their Writings. Yet they wou'd put a *Face* upon it, as if they bore Great Reverence to Both!

Their above mention'd *Declaration* of *Univerſal Hireſhip* &c. and their *Principle* to *Fight* for it, has been over and over again laid in their Diſh. In *three Editions* of the *Sn.* in *Prim. Heres.* again in *Some ſeaſonable Reflections upon the* Quakers *Solemn Proteſtation againſt* G. Keith's *Proceedings at* Turners-Hall: 29. *Apr.* 1697. which Ends with this *Declaration*, and Deſires, that this may be the *Teſt* of the *Quakers*. But they will not Touch! No *Provocation* can bring them ſo much as to ſpeak of it, let it be Objected never ſo often. For they know it to be *Their own* Genuin *Declaration*. And that no Excuſe can ſolve it from the *Mahometan* Principle, of Propagating *Religion* with the *Sword*: and *Conquering* (when they Can) the whole *Earth*; to which they have Put in their *Claim*, in Time.

SECT IV.

Their Witty Anſwer, *and* Repartees, *upon the Point of their* Denying *MARRIAGE*; *And* Preaching *up of FORNICATION.*

I Have now done with all their *Contrary Teſtimonies*, which is all that bears the face of an Anſwer, in this *Appen.* And the *Reader* Sees to what they have Amounted. *Firſt*, To Prove the *Quakers* Guilty of *Contradictions*, and conſequently, not to be *Chriſtians*, according to *Will. Penn*'s Rule, before Quoted. p. 100. *&c. Secondly*, That they have a *Double-meaning* in their *Teſtimonies:* and can *Cant* in *Scripture-Phraſes*; which they Quote (like the *Devil* to our *Saviour*) moſt Oppoſite to their *True-Meaning.*

They have other Anſwers, which tho' not ſo *Knaviſh*, yet are ſo Exceedingly *Childiſh*, that I am afraid to venture upon the Readers Patience to Name them. But *Patience* is Neceſſary for any that has to do with the *Quakers.* And that they may not Complain, that any of their *Anſwers* are Neglected: And becauſe I hope it may open the Eyes of thoſe who are *Sincere* among Themſelves, I will undergo the *Penance* of Expoſing them.

Appen. p. 35. makes a Great Noiſe of wrong done the *Quakers* in *Prim. Heres.* Sect. v. by the *Charge* of their *Forbidding to Marry, and Preaching up of Fornication.* As if this were Laid out as a *General Charge* upon the *whole Body* of the *Quakers.* Tho' it is Expreſsly ſaid in the very Beginning of the *Sect.* p. 12. That they are not All Charg'd with it, nor Any of them

them but only the *New Quakers* in *America.* And this *Appen.* do's confeſs too. And do's not pretend to Clear them from it. Where then was the Abuſe in Placing of the Charge? O ſays *Appen.* its being againſt the whole Body of the *Quakers, is Imply'd in the Title Page, and abundantly Charg'd in the Contents.* For, ſays he, *I cannot find one Marry'd or Single Quaker left out.* Firſt, for the *Title-Page*, ther is not one *Syllable* of it, or any thing like it. And the *Contents* ſaying, *Their forbidding to Marry*, is no more than the *Hand* of a *Clock* to Point where you may find the *Hour.* And the *Page*, being Nam'd, There you See who are, or are not *Charg'd.* O but ſays *Appen*, *The firſt Charge runs over* England, *and all the Reſt of the World, where ther are Quakers; the laſt is Limited only to* America. Can any man make Senſe of this? This Implys as if ther were *Two* Charges one for *England*, and one for *America.* But by the *firſt Charge* they only mean the *Title* and *Contents*, which they ſay Run over *England* and all the *World* of the *Quakers.* This is Non-ſenſe as to the *Contents*, for they never go, but where the *Book* go's. Indeed *Title-Pages* are ſtuck up, or may be put into the *Advertiſements* of *News-Papers.* But ther is not the leaſt *Hint* towards this Charge of *Marriage*, in the *Title-Page.* So that all this Cry of the *Quakers* is no *Wooll.* Yet *Appen.* calls this *Looſeneſs* in the Author, and *at beſt, an Equivocal Lye.* They muſt give ſome *Ill-words*, or elſe they cannot *Speak*!

If it were worth the while to make *Reprisals* upon these *Quakers*, and *Re-criminate* upon them, I might go over as many Books I believe as they have wrote (for I can say it of as many as I have seen) and shew not only in their *Contents*, but *Title-Pages*, the most Fulsom *Boasts* of what you will find nothing in the Book. I have, in the First Part given several Instances of it, as to the *Contents* of the *Antidote*; and cou'd give many more both in that, and this *Appen.* but that it is obvious to every one who will be at the Pains to Compare their *Contents* with their *Performance.*

I will here give the Reader one Instance, because it is a Pleasant one; and Discovers some other of their Principles. Ther is a Gentleman who was long of their Communion, now one of their *Seperatists*, and a member of *Turners-Hall*, Mr. *Thom. Crisp*: who, tho' a *Quaker*, and *Zealous*, even to *Suffering* with them, yet run not to all their *Mad Extravagancies*: he allow'd himself to Pay *Tythes*, as a Just *Debt*, being Enacted by the *Laws* of the Land; for which he (with others such *Moderate* Quakers) were severely Censur'd by them. He committed another Great *Offence* against their *Orders* and *Constitutions*, he was *Marry'd* in a *Church*, and by a *Minister* of the *Church* of *England*; which Rais'd their *Indignation* Exceedingly. Therefore they Press'd him very hard, to make a Publick *Confession* of this Grievous *Crime*, and to sign an *Instrument* of *Condemnation* against himself for it, Pursuant to their *Discipline*. But not being a-

ble

ble to Prevail, they underhand and without his Knowledge, dealt with his *Wife*; who being Terrify'd with their *Threatnings*, all, *In the Name* of the *Lord God Almighty*! did ſign ſuch a *Paper* of *Condemnation* as they Requir'd. But Mr. *Criſp* knew nothing of it, for ſeveral years after, till they themſelves, upon his further Conteſts with them, Publiſh'd it in *Print*; without the Conſent, and againſt the mind of Mrs. *Criſp*, who was not willing her Husband ſhou'd know it, leſt he might be Diſpleas'd with her. But neither the ſacredneſs of the *Seal* of *Confeſſion*, nor the Hazard of making Difference 'twixt *Husband* and *Wife*, was ſtrong enough for their *Reſentment*, when they thought they cou'd Reach a Blow at one who had *Oppos'd* them: or rather, who wou'd not be *Intirely* and *Implicitly* ſubject to their *Popedoms*: for no other *Oppoſition* had Mr. *Criſp* then given them, but only as to their *Diſciplin*, in the *Juriſdictions* of their *Womens Meetings*, and other *Inſtitutions* ſet up by *George Fox*, as *Cardinal Primat*; contrary to their *Original Principle*, of leaving every one to the *Meaſure* of the *Light* within *Himſelf*. Under which Pretence, they Drew many away from their obedience to the *Church*: But wou'd not Indure that *Looſe Plea* (as *W. Penn* calls it) when urg'd by ſome among themſelves, againſt that *High Authority* which their *Leaders* Aſſum'd, over all under their Dominion. This was all the Conteſt, at that time, betwixt the *Seperate* and other *Quakers*, as appears in what was then wrote by *John Story*, *Wilkinſon*, *Rogers*, *Criſp*, *Bugg*, and others of

See Sect. vi. N. x. p. 12. p. 79.

of the *Seperats*, wherein ther is nothing of thoſe *Errors* in *Doctrin*, and *Damnable Hereſies*, which they have ſince Diſcover'd: but were then Involv'd in, as Deep as the Reſt. Yet for their Refuſing to be ſubject to this *Plenitude* of the *Quaker-Church-Authority*, they call'd them *Judaſes*, *Apoſtats*, *Devils In-carnate* &c. tho' Agreeing with them in *Doctrin*, and all the other *Articles* of the *Quaker-Creed*. It was this made them Diſcover Mrs. *Criſp* her *Paper* of *Condemnation* againſt her ſelf, for being *Marry'd* by a *Prieſt* of the *Church* of *England*, in *Revenge* upon Mr. *Criſp*, who joyn'd with their *Seperatiſts*.

But they were Diſapointed of their *Malice* in thinking to make him Un-Eaſie as to his *Wife*: for he, as a wiſe Man, Conſider'd their *Importunity*, and Terrible *Denunciations* of no leſs than *Damnation*, to all who wou'd not come under their *Diſciplin*; which might work upon a Woman, that had given her ſelf up to be Guided by them: And, as he ought, he plac'd the *Abuſe* upon them, who had thus Impos'd upon the Credulity of a woman, whom they had Deluded to Believe them. Thus ſays he in the 5th Part of his *Babels Builders*. p. 9. Printed An. 1682. *It is like She, as too many more have, gave too much Credit to what ſome of* G. Fox's *CHEATS ſaid: And She is not the firſt that hath been Deceived by you; And perhaps ſome among you, that have Prated others out of their Money, might Prate her unto the writing and giving you that Paper you Pretend to.* This is thus Quoted by *G. Whitehead*, in his *Judgement Fixed*. p. 290. And how do's he Anſwer it? Why thus

thus. *O* Thomas! *be Aſham'd of thus Abuſing thy Wife.* And in his *Contents* (which is the thing I am Coming to) he ſets it down thus. (p. 162.) *His* (Thom. Crisp's) *Abuſe of his Wife.* This made ſeveral of the *Quakers* (particularly *Ann Docwra*) come to Mr. *Crisp*'s houſe, thinking ther had been a miſunderſtanding betwixt Mr. *Crisp* and his *Wife*; to Endeavour a *Reconciliation.* For a Man's *Abuſe* of his *Wife*, is a *Comprehenſive* Charge. And ſtanding thus *Generally* in the *Contents* of a Book, might Raiſe ſtrange thoughts in the Reader, as we ſee it did; and Probably was the *Deſign* of the *Writer.* For what other Deſign cou'd he have? If ther was no Diſcontent (as ther was none in this Caſe) yet the *Quakers* did their Beſt to Raiſe one betwixt *Man* and *Wife.* At leaſt, to Brand them to the world in the *Contents* of their Books; tho' when you come to the *Proof*, it is only putting the *Abuſe* upon the *Cheats* the *Quakers.* To be *Cheated* is an *Infirmity*; but the *Knavery* is in the *Cheaters.* However this is call'd, Mr. *Crisp*'s *Abuſe* of his *Wife*!

We ſee, by the way, what ſort of *Regard* they have to the *Church* of *England*, when it is made ſo *Heinous* a *Crime* to *Marry* by any of her *Prieſts.* Ought not *She* to make it as *Penal* for any to *Marry* by the *Prieſts* of the *Quakers*?

But that is not the Point now in hand. We are upon the *Charges* Exhibited in *Contents.* And how they are made Good in the *Books.* Particularly the *Charge* againſt the *New-Quakers* in *Prim. Heres.*

Well,

Well, but the *whole Body* of the *Quakers* are brought in upon this Point, ſo far, as that the *Principle* upon which theſe *New-Quakers* go, is the avowed *Principle* of the *Body* of the *Quakers. viz.* of taking the *Reſurrection* in an *Inward Senſe*, to Mean only the *Riſing* up of the *Light* in their *Hearts*; and upon this Account, they Deny the Literal *Reſurrection* of the *Body*, which has been ſufficiently ſhewn. They ſay, that thoſe who obey the *Light* have obtain'd the *Reſurrection* already: And, in this Senſe, They call themſelves *The Children of the Reſurrection*, in Oppoſition to *The Children of this World*, by which Name the *Wicked*, are Deſcrib'd. Now the *New-Quakers* finding it *Written*, That *the Children of this World do Marry*: But that *The Children of the Reſurrection neither Marry nor are Given in Marriage*; conſequently they finding *Marriage* Inconſiſtant with the *Reſurrection-ſtate*: and thinking, by the Receiv'd *Principle* of the *Quakers*, that they were come to the *Reſurrection-ſtate*, it follow'd, of Courſe, That they muſt turn off their *Wives*. But then, finding likewiſe, That theſe their *Spiritual* and *Reſurrection-Bodys* Retain'd ſtill a ſtrange *Hankering* after the Old way of the *Fleſh*; And that *Propagation* was ſtill to be kept up, they cou'd Fall no where elſe, but upon *Fornication*. For, *The Children of this World* MARRY! And indeed this is a Natural Conſequence of the *Quaker-Notion* of the *Reſurrection*; and were Enough to Cure them (any Sober man wou'd think) of this *Mad* and *Heritical* Extravagance. But they ſtill ſtick to it. For *Infallibility* muſt never *Repent* or *Amend!* Upon this occaſion, they are Ask'd

in

in *Prim. Heres.* p. 13. whether they are *The Children of the Reſurrection?* If they Anſwer *Yea*, then, by this *Text*, in their Senſe, they muſt not *Marry*. And if they ſay, *Nay*, then are they *Reprobates*, by their own *Conſtruction*. And how do you think they get off from this *Dilemma?* By putting any other Senſe upon the *Text?* or Denying this to be their *Expoſition* of it? or ſhewing, That this was not the *Conſequence* of their Expoſition? No. none of theſe ways. None of theſe wou'd do. How then? *Appen.* p. 36, and 37. trys (for the *firſt* time) what the *Quakers* can do at *Wit* and *Raillery*. But it is ſo Heavily *Dull*, as ſhews Them to be *Children*, in the *Literal* Senſe, but neither of the *Reſurrection*, nor of *This world*, for ther is neither *Wit*, nor *Wiſdom* in their Poor *Repartees*. They ſay they will *Turn the Tables* (and moſt *Ingeniouſly*!) upon this Author, whom they call *Charles*. And thus they Begin. p. 37. Charles *Art thou a* Child of wrath? *He muſt Anſwer* Yea; *or go againſt his own avowed Principles*. Muſt he ſo? But what if he ſhou'd not? than BAYS's *Suppoſe* is ſpoyl'd. But if he ſhou'd not, then he muſt *Go againſt his own Avowed Principles*. What *Principles* are theſe? they Name none. They leave us to Gueſs. And I think I have found it out. It is ſaid in our *Catechiſm*, That we are *By Nature Born in Sin, and the Children of Wrath*. There it is! And now they *Twit* us again with our Confeſſing our ſelves to be *Sinners*: And *Hugg* themſelves in their *Perfection!* But *Hark ye*, my *Friends*, you have Read but Half. For it is ſaid, That *being by Nature*

Born

Born in Sin, and the Children of Wrath, we are Hereby (that is, by coming, as we ought, to *Christ's* Holy *Baptiſm*) *made the Children of Grace.* So that, by our own Principles, we are *Children of Grace*; and *you* are *The Children of Wrath*, who Remain in your *Natural Corruption*; and *Flout* at, and *Deſpiſe* thoſe *Means* of *Grace*, which *Chriſt* has Commanded. And therefore your *Genteel* Inference, upon your Forcing *Charles* to ſay *Yea*, whether he will or not, That *it is very Hard, a Man ſhou'd ſend Himſelf thus to Hell*, muſt be ſent Home again to be Anſwer'd at *The Second-Days Meeting.* And *Charles* has Eſcap'd for Once! *But don't wonder* (ſays *Appen.*) *till we ſee what the next Queſtion will do.* Well, we won't if we can Help it. Now *Charles*, look to thy ſelf! *Let me ask again*, Charles, *art thou a Diſobedient Son? He will ſay*, NAY. That is, if he be not *Croſs!* And becauſe we know he is a *Sinner*, he may, perhaps, not Clear himſelf from all Breaches even of the *Fifth Command.* But he ſhall not put thoſe Tricks upon Us. He ſhall Anſwer *Nay*, as you wou'd have him. And now what is your Inferrence? Be ſure you hold him Faſt. Why then, ſay you, *it is written*, Diſobedience is as the Sin of Witchcraft: *therefore ſay all Good Men, Diſobedience is a wicked thing, and conſequently of the Devil.* Verily thoſe *Good Men* are very *Ingenious* men, who have found it out, That *Sin* and *witchcraft* is a *wicked thing!* And more than that, That it is *Conſequently* of the *Devil!* Well, what of all this? *Now Reader* (ſays *Appen.*) *ſee, Before he ſent himſelf, and now he wou'd Halt*

all

all the People thither. Whither? To the *Devil!* That's Hard indeed. But *(Appen.)* you have Forgot that you made him Anſwer *Nay*, to this Queſtion of *Diſobedience.* And then, How do's this Affect him? No matter for that. It affects others. For (ſays *Appen.*) he calls thoſe *Diſobedient* who are truly *Obedient* and *Loyal*: And ſo wou'd Hale *All the People* to the *Devil.* Do's he then call *All* the People *Diſobedient?* Do's he Except *None?* This is a Terrible Fellow! we muſt look to him!

But now *Appen.* ſuppoſe he ſhou'd call for *Proof* of this? Have you your *Witneſſes* Ready? (For you muſt not Expect the *Rogue* will *Confeſs!*) Otherwiſe may he call *Thee* and thy *Friends*, who thus Accuſe him, as you have done to others, upon Leſs occaſion, *Lyars*, *Impoſtors*, *Cheats* &c.

He may bring you to as ſtrict Account, as you did *G. Keith* at *Turners-Hall* *(before mentioned)* where you wou'd not Admit of *Witneſs* brought againſt you, unleſs Particularly *Nam'd.* *You ought to Name his Name Particularly* (ſaid you to *G. Keith) if thou do'ſt not, thou art an Impoſtor——I Dare thee to Name their Names, or elſe thou art a Lyar, an Impoſtor, a Cheat; I dare ſay it is a Cheat—O thou Lyar—* You muſt not think to come off with ſuch a *Proof* as you bring p. 6. of a *Lying Boaſt* you Charge upon the *Author* of the *Sn.* of his having *Brought over a Great many from the Quakers*, for which you ſay only *I have heard it.* For, whatever he has done, in that Caſe, I Dare ſay, you cannot *Prove* that ever he *Boaſted* of it. Come Produce your *Witneſſes*, *Name* them, *Name* them, or elſe

Narrative of the Proceedings at Turner's-Hall. 11 June 1696 p. 39. 46.

Thou

Thou art——But whoever has done it, it is Certainly known, that many of them of late, have left you, and Receiv'd *Baptiſm*, accord to the Inſtitution of the *Church of England.* Of which I cou'd name ſeveral. But that wou'd only Feed your *Malice*, to *Rail* againſt them: and if you cou'd not *Find*, to *Make* ſtories of them; as you have done againſt the *Author* of the *Sn.* and All that *Oppoſe* you.

But now, as to your Charge upon *Hear-ſay*, I deſire you wou'd Read *Tho. Elwood's* Antidote *againſt the Infection of Will. Rogers's Book.* Printed 1682. p. 42. And ſee what *Cenſure* is there paſs'd upon this manner of Proceeding, and take it Home to you. Thus you ſpeak there to your Opponents, *It ſeems you are ſuch as can take up a* Report, *and Publiſh it to the Nation, with a Comment upon it, as if it were True, tho' you do not know whether it be True or no. Is not this a Token of a* Dark *Spirit? I am ſure you never Learn'd this of the* Light, *nor were led into it by the Spirit, or Grace of God. It is a ſign you wanted* Matter, *and abounded with* Envy, *elſe you wou'd not take up, or make, ſuch Reports, to Employ your ſelves in Anſwering them—But the Lord will Rebuke that* Spirit *in you, and you together with it*——*If Report be true! But what if Report be not True? what have you done then? —you ſhoot your Bolts at Random*, &c. I think now the *Author* of the *Sn.* is pretty Even with you, for Charging him upon *Hear-ſay*, not only of *Boaſting*, as here, but of what might Reach his *Life*, as mention'd before.

But

But I have one Queſtion to Ask here. You charge him with taking the Name of *Loyalty* to Himſelf: and fixing that of *Diſ-Loyalty* upon *All the People*, and ſo *Haling* them *All* downright to the *Devil!* The Chief Import of this *Appen.* is to Vindicate *Will. Penn.* But not under his own Name: he having more Wit than to Burn his own Fingers, where he found it too *Hot* for him: And now Good *Ap-Pen* or *Ape-Pen* (when one Plays with Children, they may uſe Childrens wit) whether is *Will. Penn* included (along with *Sn.*) in the Term *Loyal*; or muſt he go down the ſtream with the *All?* if the *Former*, then He is as Deep in the *Mud*, as *Sn.* in the *Mire*: And you have made a very Pretty *Apology* for Him! But if the *Latter*, was He always ſo? if not, then He has *Chang'd* his Mind: and is as *Fallible* as other *Mortals*. Or, do's He only Act a Part now, as He did Before? what then becomes of his *Boaſt* in his *Preface* to *Fox's Journal* (before Quoted) That their *Light within* do's Guide and Direct them (and, by their Principles, *Infallibly*) not only in matters of *Religion*, but alſo, as to *Civil Concerns?* will no *Experience* ſerve to make them *Wiſe?* or, at leaſt, not ſtark *Mad*, to fix *Infallibility* thus upon Every thing that they do! what Provok'd *Will. Penn* to call his own *Sins* to Remembrance, by Handing about this his Darling *Appen.?* ſo much do's *Zeal* or *Reſentment* ſometimes over-ſhoot a mans *Reaſon*, tho' *Infallible!* And men are *Fond* of their own, tho' they be *Brats!*

Ap-Pen is very Angry at the *General* Charge in the *Contents*, before ſhewn, and ſays, That *not one Marry'd or Single* Quaker *is left out*. Tho' in p. 12. which the *Contents* point to, they are All, both *Marry'd* and *Single*, not only *Left out*, but *Expreſly Diſcharg'd* from that Accuſation, except only the *New Quakers* in *America*. Now this calls to mind thoſe ſort of *Accuſations* which the *Quakers* have given againſt All *Sorts* and *Profeſſions* of *Chriſtians*, eſpecially againſt the *Church* of *England*; whom *Will. Penn* their *Orator* Diſtinguiſhes by the *Delicious Epithets* of *Idle Gormandizing Prieſts of* England. *That Abominable Tribe. The very Bane of Soul and Body*, &c. as before Quoted. And to Apply the words of *Ap-Pen*, *This is General enough*; *for I cannot find one ſingle Prieſt* of the *Church* of *England*, or in All the *World*, *left out*. We are now very Juſtly Advertis'd, by this *Quaker* objection againſt *General Charges*, and without making very Particular *Exceptions*, whom they mean, in All the *Venom* and *Billings-Gate* they have ſpu'd out. For which we thank them. And, if it be not our Fault, will make the Due uſe of it.

We have now done with the Witty *Repartee* which *Appen.* throws at the *Author* of *Prim. Heres.* in anſwer to what he objected againſt the *Quakers*, as to the Inconſiſtency of their *Marriage* with their Notion of the *Reſurrection*.

But now (ſays *Appen.* ibid. p. 37.) *I come more cloſely to Examin*, &c. Now they have done with their *Wit* or *Feeling*, they come, *Cloſely*

Closely to the Business. And *First*, they give a long Description of their *Light within*, and how, by it, they are made Partakers of the *First Resurrection*; and that *Believing* in the *Light*, is *Solid Christianity*, &c. *Secondly*, p. 39. They tell you of their manner of *Marrying* here in *England*, what *Caution*, &c. they use in it. But what is all this to the business? Do they tell how to Reconcile this with that *Text*, that the *Children* of the *Resurrection* do not *Marry*? No. Not a word! They Forgot that *Text*. Why was that objected to them? Had they any thing to do to Answer that *Text*? so one wou'd have thought! for this *Text* was the whole objection, as being that, which Persuaded the *New Quakers* to throw off *Marriage*. And they Answer it Closely (as they say) without so much as Naming of it, or taking the least notice, that ever it had been objected. This is their way! And thus they can Answer any Argument in the world, that is, by never Heeding it; but bringing in some long Discourse of other matters, till you *Forget* it: And then, if you *Remember* it no more, it is Fully *Answered*!

SECT. V.

Their Re-aſſerting of their own Infallibility, *and* Sinleſs-Perfection. *Wherein of their* Idolatry.

THER is one thing *They* can never *Forget*, and it is not fit that *We* ſhou'd. *Appen.* brings it in Here again. That is, Their *Infallibility*, and *Spirit* of *Diſcerning*, Equally *Infallible* ! In their Deſcription of the *Light within* p. 38. ſay they. *And it is Eternally true, That men by Believing in the Light (notwithſtanding his Idle ſcoff) may become Children of the Light: And it is of neceſſity, that them that are truly ſuch, muſt be ſeperate from, and Diſcerners of the Children of this World. i. e. Darkneſs.* Thus *Appen.* And if what I have ſaid before, be not ſufficient to Prove theſe men to be ſtark *Mad*, ſure this will be ſuch a Conviction as that none can Deſire a Greater. It has been Prov'd upon them over and over again, that not only moſt *Vile* and *Scandalous* Livers; but even *Witches*, and Perſons viſibly *Poſſeſs'd* with the *Devil*, have Preach'd *Un-Diſcover'd* amongſt them, ſome for *Twenty* years together (ſee *Sn. Sect.* xxi.) as *Winder's Witches*, &c. Atteſted beyond all Contradiction. And their Books are full of Complaints of *Judaſes* among Themſelves, ſo they call their *Seperatiſts*, who liv'd long among them, but were not truly of them ; whom yet they cou'd not *Diſcover*. Did they Diſcover *Chriſtopher Atkinſon* and *Thomas Symons*'s *Maid*, till they *Diſcover'd* it themſelves ? (*Sn. Sect.* vi. *N.* v.)

N. v.) or *George Archer* (*Sat. Dis.* Glean. *Sect.* vi. N. 2. p. 92.) and many others, till their *Whoring* and *Vileneſs* Grew Notorious in the Countries where they liv'd? Who was it that *Diſcover'd H. Winder's* murderous *Witches* to the *Quakers*, who ſtuck by them, to the very Laſt? Yet ſtill notwithſtanding of all theſe Convictions, they ſtand firmly to it, That *it is of neceſſity, that they muſt be ſeperate from, and Diſcerners of, the Children of Darkneſs*! Have they not had *Inſtances* enough, to ſhame them out of this *Senſeleſs* and *Blaſphemous* Pretence! They call for more, while they Refuſe to Repent. And (tho' it be needleſs) I will Gratify them, or the Reader, with one more that is Remarkable. The *Great* Quaker *Apoſtle* of *Mary-Land*, in *America*, was *Thomas Thurſton*, who, while the Deputy Governor was abſent a year or more in *England*, came with a *Meſſage* from the *Lord* (as he *Horridly* pretended!) to his *Wife*, who was a *Quaker*, that he was ſent to Propagate the Holy ſeed with her. And when her Husband Return'd, finding a Child more than he had left, ſhe Confeſs'd the whole matter. Upon which he oblig'd her to go to the *Quaker-Meeting*, and there *Publickly* to Declare the whole Monſtrous *Truth*, which ſhe did. Nor cou'd *Thomas* Deny it. Upon which he came to *England*, and, till it was otherwiſe Diſcover'd, was Receiv'd by the *Friends*, and *Preach'd* among them, as Formerly. As he did in *Mary-Land*, for ſometime after it was Publickly known there. And his *Light within* was thought ſo *Infallible*, that another *Quaker-Preacher* own'd

it to him (of Good Credit) who told it to me, That the Generality of the *Quakers* there, nay, ſaid he, I my ſelf Durſt not Judge him, even in our minds, not to have had an *Inſpiration* from *God* for what he did. Yet *it is of neceſſity*, That *they that are truly* Quakers, *muſt be ſeperate from, and Diſcerners of the Children of Darkneſs!* And *Rich. Hubberthorn.* p. 212. of his works, ſays, That they can *Diſcern the Elect from the World.* And Denies thoſe to be true *Miniſters* of *Chriſt*, who cannot do it.

This was the Argument by which *G. Fox* thought that he had Prov'd one *Nathanael Stephens*, who was *Miniſter* of *Drayton*, in the year 1655. not to be a True *Miniſter* of *Chriſt*. This you may ſee in a Book wrote by *G. Fox* and others of the *Quakers*, with this Title, *The Spiritual Man Judgeth all things, or The Spiritual Man's True Judgment. And how by him the Hearts of others were and may be Judged by the Spirit of Truth; and alſo how things by the Spiritual Man were Judged of concerning both Salvation and Damnation*, &c. Printed for *Giles Calvert*, at the *Black Spread-Eagle*, at the Weſt-end of *Paul's*. 1655. This *Spiritual Man* here mention'd was *G. Fox*: And the *Judgment* which he pas'd upon the *Hearts* of *Others*, and the Occaſion of it, is told p. 3. of a Chapter which bears this Superſcription, *This is to go abroad to ſtop Lies and Slanders, that Truth may be Cleared*, &c. And it is ſubſcrib'd *George Fox.* There he ſpeaks of himſelf in the third Perſon, and ſays, *GEORGE FOX coming to* Drayton, *to*

his

his Fathers in the Flesh——Christopher Fox's *House* [This was to Imitate the *Stile* of our Blessed *Lord. Rom.* ix. 5.] *upon the Sixth day of the week, being the Twelth day of the Eleventh Month*——Thus Particularly he sets it down, with other *Circumstances*, as who were *Present*, &c. Because of the mighty *Miracle* he shewed that *Day*, in *Judging* the *Heart* of *Nat. Stephens* ! which he go's on to Relate, and tells how he came into the *Grave-yard* (so he call'd the *Church-yard*) and met with *N. Stephens* the *Priest* (as he thought he *Reproach'd* him) and there before the Company, particularly *Christopher Fox*, his Father, *According to the Flesh*, being Present, *Then* George *asked him* (the Priest) *what he did Believe, whether he* (G. Fox) *had such a Familier Spirit* (as it seems (with very good Reason) had been objected against him) *Yea, or Nay? The* Priest *Answered and said, He cou'd not tell. He might have a Good, and he might have a Bad. Then* George *told him, Here thou hast Manifested thy self to be no Minister of God, but a False Minister. For the Ministers of Christ and the New Covenant of God, they cou'd Discern Spirits and Try them.* 1 Cor. 12. 1 *Joh.* 4. *And as you may Read in* Isaiah, *he Discern'd the* Familier *Spirit, and Judged it.* Isa. 8. *And the* Apostle *Discerned the* Witch-Craft *of the* Witches *that had* Bewitched *the* Galatians, *read* Gal. 3. *And here thou hast Manifested thy self to be a Blind Guide, who can put no Difference between the Precious and the vile, who hast no Salt to savour withall, therefore thou art good for nothing but to be Cast out, and Troden under*

Foot. Mat. 5. *Then* George *told him that the Spiritual Man Judgeth All things. And* Stephens, *and the other Priest* Chester *both Denyed it, and said the Spiritual Man did not Judge All things.* These are the words of *G. Fox.* And upon this occasion the Book wherein this is told was written. And bears the Title of *The Spiritual Man Judgeth All things*, &c. Through all which Book this Argument is carry'd on, That he can be no true *Minister* of *Christ*, who cannot *Discern* and *Judge* the *Hearts* of other men. And the *Quakers* here take to Themselves those *Miraculous Gifts* of the *Holy Spirit* which are mention'd. 1 *Cor.* xii. And equal Themselves to *Isaiah*, and the *Holy Prophets* and *Apostles* of our *Lord.* None of whom ever Pretended to that *Prerogative* of *God* Alone, to Know the *Hearts* of *Men.* Therefore it is said of *Christ*, That *He knew All men: And needed not that any shou'd testify of man: for He knew what was in Man.* But this was never said of any *Prophet* or *Apostle.* They *needed* to be *told* of what was in *Man.* And sometimes God did tell them some things, by Particular Revelation; as to *Elisha*, what the King of *Syria* was doing in his *Bed-Chamber.* To *Peter*, the Deceit of *Ananias* and *Sapphira*, &c. But they had no General Knowledge of Mens *Hearts*, which these *Blasphemous Quakers* do Pretend to! And they put this, as a *Test*, to Mr. *Stephens*, whether he knew *G. Fox*'s Heart? And from his not knowing it, concluded him to be a *False Minister*! And they make this to be a *General Rule*, so that none can be True *Ministers*

Joh. ii. 24, 25.

2 *Kin.* vi. 12.

Act. v.

of

of *Christ*, who have not this *Gift*! By which All the Present *Quakers* are *Un-Minister'd*, at least, the *Chief* of them, whom I have heard say, That they do not Pretend to this *Gift*. Yet will they not Disown this *Blasphemous* and *Senseless* FOX; But still count him as having been a *True Minister* of *Christ*: And that All he *Wrote* was from the *Mouth* of the *Lord*. Which if True, ther is not *One* True *Minister* of *Christ* among the *Quakers* at this Day. Even by their own Confession!

Yet all this notwithstanding, They are *Perfect* and *Sinless*! They have not *Chang'd*, but are the same they were from the *Beginning!* They still Maintain the *Doctrin* and *Holy Testimony* of their *Ancient Friends*! And that, *In All the Parts of it*! For *Truth* is *One*, and *Changes* not! Thus it is worded in the *Yearly Epistle* for the *year* 1696. Given forth by their *General Assembly* at *London*.

They have no *Sins* at all to Answer for, *Poor Innocent Lambs*! No. Not They! But did *Christopher Atkinson*, while carrying on his *Intrigue* with *Thom. Symmons*'s Maid: or *Thom. Thurston*, while *Debauching* the *Deputy-Governor's Wife*; and Father'd his *Adultery* upon the Immediat Command of the H. *Ghost*! (O *Dreadful!*) or *George Archer*, Or any others of the Long &c. of the *Quaker Harmless-ones*, while they were *Wallowing* in such Beastly *Sins*, did they, during that Time, and before they *Repented*, Continue in the Office of their *Ministry?* Yea *Verily*! They *Preach'd* and *Pray'd*, for all this, like *Dragons*! And did they, in all that time, Confess their *Sins* in *Publique*? I mean not their

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Private ſins (for that they were not obligʼd to do in *Publick*, before they were *Publickly* known, to make Reparation for the *Scandal*) But did they Confeſs themſelves to be *Sinners* in the General? Or Begg *God* to *Pardon* their *Sins*, or have *Mercy* upon them? Or own that they had, in the Leaſt, *Tranſgreſſed* Any of His *Laws*, ſince they were *Quakers*? No! Thank you for that! What! *Sinners* and *Quakers!* That wouʼd never do! That wouʼd have Contradicted the *Teſtimony* of all their *Ancient Friends*, and the *Foundation* of *Sinleſs-Quakeriſm!* As it has Quite overthrown all their Pretence to the *Spirit* of *Diſcerning* and Knowing the *Hearts* of Men: And conſequently, by *G. Fox*ʼs Doctrin, Renderʼd them all *Falſe Miniſters* and *Conjurers*!

How Dreadfully *Aſtoniſhing* is this! To ſee theſe moſt *Wretched* and *Deſperate* of *Sinners*, even while *Reeking* in the *Foulеſt Sins*, to ſet up the Pretence of *Perfection*: And *Scorn* to *Own* any *Sin*, or ask *Mercy* from *God* for it! Which, as before has been Obſervʼd, was never yet Heard at any *Quaker-Meeting*.

See more upon this ſubject, in the *Firſt Part*, Sect. xiii. which begins at p. 149. There p. 155, 156. You will find a Noble Stroke of a *Quaker Prophet* and *Fidler*, who ſaid of St. *John*, *That if* John *had ſaid*, *he had been a* Sinner, *he had Lyʼd*. This was to ſhew, that St. *John* did not Include himſelf, when he ſaid (1 *Joh.* 1. 8, 9, 10.) *If we ſay, that we have not Sinned, we make Him* (God) *a Lyar, and His word is not in us.* But the *Quaker* here

Returns

Returns the *Lye* upon the *Apoſtle*! He muſt Return it too upon the *Prophet*, who ſaid, *While I was Confeſſing MY Sin, and the Sin of my People.* Dan. ix. 20. Here *Daniel* ſaid *My Sin.* Did he not then Confeſs *Himſelf* to be a *Sinner*! Yet was he *One* of thoſe *Three*, whom *God* Nam'd as the moſt *Perfect* of all the Earth. *Ezek.* xiv. 14. But the *Quakers* think *Themſelves* more *Perfect* than all theſe! *NOAH's Sin* of *Drunkenneſs*, is Recorded. *Gen.* ix. 21. *DANIEL* here *Owns* His *Sin.* And *JOB* ſays, *I Abhor my ſelf, and Repent in Duſt and Aſhes.* Chapt. xlii. 6. Wou'd he *Repent* for his *Good Deeds?* Or *Abhor* himſelf for them? But *Will. Shewen*, another *Quaker Prophet*, in his *Treatiſe concerning Thoughts and Imaginations.* Printed *An.* 1685. p. 25. tells us, that a *QUAKER* is *Meeker* than *MOSES*, *Stronger* than *SAMPSON*, *Wiſer* than *SOLOMON*, and more *Patient* than *JOB.* Nay, *Harmleſs*, and *Innocent* as *CHRIST*! But either St. *John* was, in Good Earneſt, a *Lyar*, as *Solomon Eccles* (that was the *Fidling Prophets* Name) *Civily* calls him: Or otherwiſe, if he ſaid *Truth*, then the *Quakers* make *GOD* to be a *Lyar*, and *His Word is not in Them.*

They are Paſt all the ordinary *Means* of *Grace*, who haye Excluded the very firſt ſtep, of *Asking*, and conſequently of *Expecting* any *Mercy* from *God.* For if they *Expected* it, they wou'd *Ask* it: And they *Ask* it not, becauſe, they think, they have no *Need* of it.

And this is Conſequential to their notion of the *Light within*, which this *Appen.* inſtead of Excuſing, do's *Re-maintain*, in Reducing all

Reli-

Religion to *Believing* In *their Light*, which they make the *Solid Chriſtianity*.

If by the *Light* here they meant the *outward Jeſus* of *Nazareth*, who was Born at *Bethlehem*, and *Faith*, in *Him*, ther wou'd be no Diſpute betwixt them and us. But when by the *Light* they mean not any *outward Perſon*, but ſomething *within* themſelves (as elſewhere fully ſhewn) whence they call it the Light *within*: And tell us of *Faith* In *That*; and that this *Alone*, without *any thing elſe*, is *Sufficient* for Salvation; which they make Common to all *Heathens*, to *Every man that cometh into the world*, then I ſay, They are no *Chriſtians*, But are Groſs *Idolaters*, who *Worſhip* ſomething *within* Themſelves; or ſome ſpecial *Preſence* of *God* which they ſuppoſe to be *There*. For it is no leſs *Idolatry* to worſhip *God* In *my Self*, than In *any Other*; In the *Sun*, *Moon*, or any *Creature*; for ther is a *Preſence* of *God* In them All. And this is the *Excuſe* and *Pretence* of all *Idolatry*. For the *Idolatries* of the *Quakers*, ſee *Sn.* Sect. viii. and *Sat. Diſ. Glean.* Sect. ii. n. 4. p. 71. Let me here add one Inſtance more, which will Explain the Reſt. It is in *William Haworth* his Book Intitul'd *The Quaker Converted to Chriſtianity*. An. 1674. p. 4. of the Prefatory *Epiſtle*, where he tells, That he ſaw *Jam. Naylor* Suffer, for his Horrid *Blaſphemy*, in taking *Divine worſhip* to *Himſelf*, and ſetting Himſelf up for the *Meſſiah*. And tho' Some of the *Trimming* and *Time-ſerving* of the *Quakers* made a *Shew* of *Diſowning* this *Naylor*, after he was (as he juſtly Deſerv'd) *Whip't*, *Pillory'd*, *Bored* thro' the *Tongue*, and *Branded* on the *Forehead*, for his *Hideous Blaſphemies*:

Yet

Yet they did not *Diſown* his *Blaſphemies* (for they hold the Same) but they Meant only his *Raſhneſs*, or *Ill-Luck* to Meet with His, and Their *Due Deſerts*, or ſuch like *Mental-Reſervation*. *G. Fox* wrote ſeveral *Papers*, in *Juſtification* of *James Naylor*, his Calling himſelf *Chriſt* and his being *Hoſanna'd* as *Chriſt* was &c. which are *Annex'd* to the *Tryal* of *James Naylor*, Printed by the *Quakers*, An. 1657. With *Marginal Notes* in Defence of All his *Blaſphemies*. Tho' this *Vulpone*, like *Judas*, after he ſaw that *Naylor* was Condemn'd, turn'd *Tayle*, and yet but *Seemingly*, Pretended to *Diſown* him. But he *Diſown'd* None of his *Books*, *Principles*, or *Doctrin*: On the Contrary, he as well as the Reſt of the *Quakers*, did Juſtifie them, againſt ſeveral *Oppoſers*, who *Quoted* them, as the true *Quaker-Doctrin*; which they did not *Dis-own*. And *Will. Penn*, in his *Serious Apology* An. 1671. p. 156. Names *James Naylor*, and *Vindicates* him, as a *Prophet*, and *Servant* of the *Lord*, thro' whom the *Holy Spirit* did *Utter* His *Mind*. *Haworth*, in the Place above Quoted, ſays, That *John Bolton* (who was a *Quaker*) told him, *That he ſtood by, and ſaw three Women one after another, Fall down and Worſhip* James Naylor, *and one of them in her Bowings, had theſe words*, viz. *Thy Name is no more* James *but* J AM. *And* James Naylor *told* John Bolton, *That if he worſhipped his* Body, *he ſhou'd Refuſe it; But if that* within, *he wou'd Accept it*. This is the ſame Anſwer which *G. Whitehead*, in his *Innocency againſt Envy*. p. 18. Gives to *Fran. Bugg* his Charge of the *Idolatries*, and *Blaſphemous Names* and *Titles* given by the *Quakers* to *G. Fox*; *G. W.*

Replies,

Replies, *How Proves he they Gave and Intended thoſe Names and Titles to the Perſon of* George Fox, *and not to the Life of* Chriſt *in him, whereof he was a Partaker?* But how a *Partaker*? Was it of the *Influences* only or *Inſpirations* of *Chriſt's Bleſſed Spirit*, that the *Quakers* Mean? No. No. That is but a ſmall *Diſpenſation*, with them! They Mean, Partaking of *Chriſt's* very *Nature* and *Eſſence*, ſo as *Themſelves* to be *God!* See hereafter *Sect.* vii. N. 2. And that the *Light* within *Them*, is not only a *Ray* or *Communication* of *Chriſt*, but is *Chriſt Himſelf* in *Perſon*. And therefore *Appen.* do's ſo often tell Us, not only of Believing, That ther is ſuch a *Light* in *Us*, But to *Believe* In *That Light*. viz. To make *That* the *Object* of our *Faith*. Tho' take it as they will, *Adoration* Paid to them, upon Account of that *Light* in *Them*, is Downright *Idolatry*. The *Body* of *Chriſt*, while upon Earth, was no otherwiſe *Adorable*, than upon Account of the *Divinity* Reſiding in it, And ther is no way by which the *Quakers* do Allow *Adoration* to *Chriſt*, but by the ſame, they take it to *Themſelves*. I do not Doubt, but ther is an *Influence* and *Inſpiration* ſent from the Holy *Spirit* of *God* into the *Hearts* of all True *Believers*. This I Believe: But I do not Believe *In* it. That is, To make That *In* me, the *Object* of my *Faith*. Tho' He is the *Object* of my *Faith*, from *whom* It comes. Therefore to talk, as *Appen*, of Believing *In* this *Light within*, is no leſs than *Idolatry*; and ſhews the *Quakers* to be Deſtitute of whole *Chriſtianity*. Hence they Reject the Holy *Scriptures* as the *Rule* of *Faith*, which this *Appen.* inſtead of Denying, do's again own, as ſhewn before.

before. And then Trusting only to what is *within* them, they are Given up to follow their own *Imaginations*; and take Every strong *Impression* which comes into their *Brain*, tho' by the *Illusion* of the *Devil* (of which ther are many *Instances* In-disputable) for no less than the *Immediate Dictates* of the Holy *Ghost*. And they are Equally sure of Every thing they *Say* or *Do*.

And tho' it be, but upon *Hear-say*, yet they can Pawn their *Infallibility* for the *Truth* of it. As in this *Appen.* where before Quoted, p. 6. speaking of the *Boast* which they wou'd fix upon the *Author* of the *Sn.* of his having *Converted* many *Quakers*, for which they give no other Proof than *I have heard*, yet, within five *Lines*, it says, *Therefore, when this his Pretended service is urg'd, as an Argument for his Atonement and Reconciliation, I can* Assure *them the Argument is False.* May not the *Quakers* be here minded of what they say to this same *Author*, p. 49. of this *Appen.* where they Accuse him for saying, *That* G. Fox's *Inspirations came from the Spirit of Pride. But* (says *Appen.*) *how* Charles *will Assure any man of that, which he is not Infallibly Assur'd of himself (an Inspiration so Foul a Vessel must not Pretend to) cannot Readily be Guessed.* It may very *Easily* be *Guess'd* (my sweet *Appen.*) for do's he say so, of his *own Knowlege?* or only by *Hear-say?* or do's he give any sort of *Proof* for it? If none at all. He was a very *Naughty Fellow.* But, upon what occasion do you bring this in? It is, speaking of your *Stiffness, in not pulling off your Hats.* As you word it. But you mis-Quote

Prim.

Prim. Heres. This *Charge* is there *Sect.* vii. p. 171 And it is not worded *Pulling*, but only for not *Taking* off your *Hats*, (you have made *Mountains* of leſs *Mis-Quotations* than this, this is beyond a *Colon*, or a *Semi-Colon*) for he wou'd not have you *Pull* or *Lugg* at your *Hats* (that is not *Mannerly*) but to *Take* them off *Handſomly*, and with a *Boon meen.* And did he call *G. Fox*, *Proud*, for not doing of this? Why truly *Appen.* the world do's call it a little *Saucy* not to Return a *Civility*, eſpecially to ones *Betters.* But, *Cry you Mercy*, *G. Fox* thought no body *Better*, no, nor Half ſo *Good* as *Himſelf!* He call'd Himſelf, The *Son* of *God*, ſaid *His Kingdom was not of this world!* He *Trode* upon *Princes*, like *Mortar!* Nay He made Himſelf *Equal* to *God*! (all which is ſhewn in the *Sn.*) why then ſhou'd He *D'off* His *Bonnet* to *Mortal Man*! And did that *Scurvy Author* of the *Sn.* ſay, That theſe *Inſpirations* came from the *Spirit* of *Pride?* However here was ſomething like to *Proof*, it was not meer *Hear-ſay*, but from *G. Fox*'s own words, *Printed* in his *Books.* Tho' we know all this Proceeded from Pure ſpunk *Humility*! And you take no *Pride* at all, in keeping your *Hats* on, when men of *Quality* ſtand *Bare* before you! As did not that *Friend* who coming to K. *Charles* II. in *Windſor-Park*; and the *King* permitting him to walk by him, with his *Hat* on, ſaid to him, *How like a Fool do'ſt thou look? See how Every body Stares at thee, for having thy Hat on?* The Ingenious *Quaker* Reply'd. *And* Charles, *if my Hat were off, no body won'd look at me.*

Well,

Well, but notwithſtanding of all theſe *Proofs*, here is no *Infallibility* in the Caſe! And *How can* Charles *Aſſure any man of that, which he is not* Infallibly *Aſſur'd of Himſelf?* There *Appen.* has *Clinch'd* him! But will not both *words* and *Actions* amount to an *Infallible* Proof? No, not in *Charles*! Why? Becauſe ſo *Foul a Veſſel muſt not Pretend to it.* But from the *Clean Veſſel* of a *Quaker*, an *Hear-ſay* is enough for an *Infallible* Demonſtration! And They can Pronounce *I can Aſſure you* of it, tho' in a *Negative*, as of his never having Converted any *Quakers*. Now if this ſhou'd Provoke him to Name Names in *Print* (which I am Morally aſſur'd he can) then ther wou'd be *Boaſting* with a witneſs! But the *Quakers* are as *Infallibly* ſure, That he either Has, or Intends to urge this as an Argument for his *Attonement* and *Reconciliation*, tho' *Appen.* do's not tell with whom. But whoever they be, *I can Aſſure them* (ſays it) *the Argument is Falſe.* Now, Suppoſe, that he never urg'd this as an Argument of his *Reconciliation* with any Body, nor Ever had any ſuch Intention, as all that know him do Believe, he do's not think it a Matter of that *Merit*. Well, but *How can he Perſwade others* (if he had a mind to it) *of what he is not* Infallibly *Aſſur'd Himſelf*? What, not of his own *Thoughts*, and *Actions*? No. For, he is a *Foul Veſſel*, that is, He is one of the *World*, and ſo a *Child* of *Darkneſs*, becauſe not a *Quaker*! And ſuch have no Right to know their own *Thoughts*: But the *Quakers* know their own, and all other mens too; And that *Infallibly*! or elſe they are the Greateſt *Lyars* in the World; and their *Fox* was a *Conjurer*, by his own Confeſſion. See *Sn.* p. 33. to 37. and p. 284.

SECT. VI.

Their Defence *of not taking off their* Hats, *or Giving* Civil-Titles, *Conſider'd.*

And of their Plain Language (*as they call it*) *in* Theeing *and* Thouing.

Both of which are ſhewn, not to be Merely want of Manners; *But a Form'd* Deſign *to Subvert* Government, *when it is in Any other Hands but their Own. For that they think, None but Themſelves have any* Right *to* Govern.

I Come now to Sect. vii. of *Prim. Heres.* And to Examin the Anſwers given to it by *Appen.* The ſubject is, *The* Quakers *ſtiffneſs in not taking off their* Hats, *and Giving men their* Civil *Titles.* Of which we juſt now ſpoke *Obiter.* But we will Examin their *Anſwers* more thoroly. They begin in *Appen.* p. 48. And firſt, this is call'd a *Ridiculous Charge.* And ſo indeed it is, in this Senſe, as it is a *Charge* of a moſt *Ridiculous Whim*, if it were no worſe: for it is not only a *Proud* and *Senſeleſs Singularity*, but it is a *Contempt* of *Government*, and Diſſolution of *Order*, and the Difference of *Relations* that men bare to one another; which *God* Ordain'd, and without which the world cou'd not Subſiſt. And therefore it is brought in *Prim. Heres.* Next to *Sect.* vi. which treats of the *Quakers* Contempt of *Magiſtracy* and *Government*, as a Plain *Inſtance* of it.

it. To this ſays *Appen.* in their *Courtly* way, *He Falſly and Fooliſhly Inſinuates this* (that is, taking off our *Hats*, and Giving men their *Civil* Titles) *to have been Commanded by the Apoſtles* &c. They mean, That ther is no Command in *Scripture* for taking off ones *Hat*. That is, Literally a *Hat*. They wou'd have the word *Hat* nam'd. And here they are Pretty Secure, for ther were no *Hats* worn in thoſe Days, nor many Ages after. But ſurely theſe *Quakers* are not ſo Dull, as not to know, That it is the *Reſpect* and *Honour* which is Due to our *Superiors* that is here Treated of, tho' the *Manner* of Expreſſing it may Differ, according to the Cuſtom of Several Countrys. Thus *Un-covering* of the *Head* is not us'd as a *mark* of *Reſpect* in *Turkey*. Therefore they do it not there, even in Preſence of the *Grand Segnior*. There the *Quakers* may have this *Liberty* of *Conſcience*. But if they wou'd obſerve the *Scripture* Literally (as they Pretend) they ſhou'd put off their *Shoos*, inſtead of their *Hats*. For that was then the Token of *Reſpect*; thus *Moſes* was Commanded to put off his *Shoos*, when he Approch'd to the *Buſh*, not to take off his *Hat*. Now, if the *Quakers* wou'd have *Texts* for ſhewing *Reſpect* to *Superiors*; they may have Abundance. *Honour to whom Honour is Due.* &c. And if Taking off ones *Hat* be us'd as a mark of Paying *Honour* or *Reſpect*, then it is Included in this Command. And the not doing of it, is an Expreſs *Breach* of this Command. And it is not in our Power to Appoint what ſhall be the *Manner* of Paying *Honour*: we muſt Submit, in that, to the *Cu-*

ſtom of the *Country* where we Live. You find frequent Inſtances in *Scripture* of Falling *Proſtrate* to *Kings*, and *Worſhiping* of them with our *Faces* bent down to the *Earth*; and not only to *Proud* and *wicked Kings*, but to *David*, and the Beſt of them. None came into their Preſence, without Paying of this *Honour* to them. And this was a Great Deal more, than Bare Taking off ones *Hat*. We never find, That either *Chriſt* Himſelf, or His *Apoſtles* Refus'd to Give all the *Reſpect* and *Civil* Titles that were Cuſtomarily Paid even to *Heathen Magiſtrates*. He acknowleg'd to *Pilat*, that his *Power* was from *Above*. St. *Paul* gave *Felix* the *Title* of *Moſt Noble*, Even when *Felix* call'd him *Mad*: and Ask'd Pardon for ſpeaking *Diſ-Reſpectfully* to the *High Prieſt*, tho' Judging him, *Contrary* to the *Law*. A *Quaker* wou'd have call'd him (if he Durſt) a *Chemarim*, *Baal's Prieſt*, *Serpent*, *Dog*, *Devil*, as they have call'd our *Biſhops* and *Magiſtrates*, when they were out of their fingers. And as *Chriſt* and His *Apoſtles* ſo thoſe our H. *Fathers* in the *Church*, who ſucceeded them, did both *Practice* and *Command*, the ſame *Honour* to be Paid to all *Magiſtrates* and *Superiors*. Yet *Appen.* ſays That this *is a Pretence ſo Idle, that he* (the *Author* of *Prim. Heres.*) *may as ſoon find in thoſe Early times, the taking* Snuff *after his Manner to be Declar'd Hereſie*. This was by way of *Wit*, becauſe he Suppoſes that *Author* takes *Snuff*! But I'll tell thee *Appen.* That if taking of *Snuff*, were, by the Cuſtom of this Country, as Great a *Diſ-Reſpect* to *Superiors*, as keeping on my *Hat*, I wou'd think that *Author*, or any other who

who did it, Guilty of as much *Ill-Manners*, as a *Quaker*. But if they ſet up ſuch *Dis-Reſpect* as a *Principle*, and made Themſelves *Diſtinguiſhed* by it; I ſhou'd Condemn it, even as a *Hereſie*: for ſuch I think it, to Diſſolve the Good *Order* of the *World*, and ſet *Mankind* Looſe from the *Diſtance* and *Duty* to *Superiors*; and to Teach this, as a *Doctrin* of *Chriſt*.

However, againſt the *Quakers* this holds good, by their own *Principles*, if it be any *Sin* (which has been fully Prov'd) to be not only *Hereſie*, but even a *Denying of the Lord who Bought them*. For thus ſay they in *Truth defending the Quakers*, which is ſaid in the *Title Page*, to be *Written from the Spirit of Truth in* George Whitehead *and* George Fox *the Younger*. p. 39. 40. *All Hereticks are ſubverted and do ſin, and in Sinning, they Deny the Lord that bought them; for Every Sin is a Tranſgreſſion of the Law: And whatever ſin they Commit againſt Chriſt, therein they Deny him.* Here we ſee the Neceſſity of the *Quakers* Sinleſs *Perfection*! For they make *Every Sin* to be a *Denying of the Lord that bought them*. And conſequently to be not only *Hereſie* but *Apoſtacy*, and *Renouncing* of *Chriſtianity*. Whereby they have, by their own Confeſſion, *Un-Chriſtian'd* All of Themſelves, in whom we can find the leaſt *Sin* or *Flaw*. And that has been done, to Purpoſe, in many other Inſtances beſides this of the *Hat*.

But, beſides the *Hereſie* and Great *Miſchief* of this, It is Groſs *Hypocriſie* in you *Quakers*; for at the ſame time that you will not ſhew that *Reſpect* to other men as to take off

your *Hats*, becauſe *(Forſooth)* you wou'd not be the *Servants* of *Men* (we Believe you) you Exact that ſame *Reſpect* from your own *Servants*, and make them take off their *Hats* to *You*. Nay not only your *Menial Servants*, but your *Apprentices*, as ſeen every Day in *London*. Now, do you think theſe to be more *Servants* to *you*, and to owe *you* more *Duty*, than you owe to the *King*, or any *Human Governor?* Yes. You do think ſo; and (as *Judas* of *Galilee*, and his *Galileans*) that you ought not to be *Subject* to any *King* or *Government*, but your own *Jeſus*; in whoſe Right, you think that you have the *Heirſhip* of the whole *Earth*: and Juſt Power to *Fight* for it too, as you have ſet forth in your *Printed Declaration*, which you have been ſo often told of, but will Give no Anſwer to it. This is the *Secret* of your *Stiffneſs* in not taking off your *Hats* to any *Governors* who are *Children* of the *World* (as you call all but your ſelves) that is, the *Children* of *Darkneſs* (as *Appen.* do's Explain it) and yet Requiring the ſame *Reſpect* to be Paid to *your Selves*, by your own *Servants*. I ſay not, That all the *Simpletons* among you, Underſtand this. Ther are many that *Follow* your *Leaders* as ſome did *Abſalom*, in the *Simplicity of their Hearts, not knowing any thing*. It is not fit, that the Great *Secret* of your *Empire* (whichyou Hope for one Day) ſhou'd be Expos'd to Every Body.

But, may be, you do not think that the taking off a *Hat* is any Token of *Honour*, only a Fooliſh *Fancy* ſome People have got, and you wou'd not Comply with the *Folly* of the *World*. But you wou'd not Deny any *True Reſpect* to *Governors*. No,

No, this will not do. You *Refuſe* it, becauſe it is a Token of *Reſpect*, and for no other Reaſon. As *Francis Howgil* (a *Quaker Pillar*) ſaid to Mr. *Burton* a *Magiſtrate*, before whom he was brought; who told him, he did not value his taking off his *Hat* to him, but ther was a *Reſpect* due to *Magiſtracy*. *Howgil* Reply'd, That *God had not Commanded him to take off his Hat, and that he did not owe him that Reſpect, nor wou'd he give it him.* Whereupon one that ſtood by, took off his *Hat*, and laid it upon the Table by him. But *Howgil* took it up again, and put it on. Another took it off again, and laid it on the Fire, but within his Reach. Yet *Howgil* wou'd not ſtoop to take it off the *Fire*, for if it had been *Burn'd*, ther had been *Perſecution*: and this *Hat* wou'd have been put into the *Regiſter* of the *Sufferings* of *Friends*, with the *Childrens Clouts*, and *Hundreds* of *Pins*, &c. which are there carefully Inſerted! But *Howgil* had not that Pleaſure; for ſome body took his *Hat* off the *Fire*, before any Harm came to it, and gave it him; which on he clapt again, and wou'd not be Controul'd. This, and other Paſſages, you will find in the *Irreligion of the Northern Quakers* Printed 1653. p. 67. 68. But Inſtances of this kind are ſo Frequent, that we need not make *Quotations*.

But to ſhew further, how much they think the taking off of the *Hat* to be a Token of *Reſpect*, ther was a *Civil-War* among them, and ſeveral Books wrote upon it, of taking off the *Hat* at *Prayer*. Upon occaſion of which, *Will. Penn* wrote his *Judas and the Jews*, againſt another *Quaker Book*, call'd *The Spirit of the Hat*. They may ſay, that this is an *Honour* Pay'd to

God. True. But ſtill it ſhews, what they think of taking off the *Hat*, that it is a Token of *Reſpect*. And this is the Reaſon why they will not Give it to any of the *Worlds Magiſtrates*.

But ſays *Appen. we Expected ſome* Ancient Father *to Condemn us*, purſuant to the *Title* of *Prim. Heres.* And ther are none Nam'd in p. 17. But you were told p. 14. of the Repeated *Exhortations* in the *Epiſtles*, eſpecially of St. *Paul*, of *Obedience* and *Reſpect* to *Magiſtrates*: And that the Occaſion of this was the *Principle* of the *Gaulonits*, followers of *Judas*: who (like *You*) threw off the *Obedience* and *Reſpect* due to their *Magiſtrates*, who were not of their Religion. And what needed this be Repeated over again in the next Leaf, while he was treating upon the ſame Subject? That is the manner of the *Quaker Writers* who Like ſo well what they do Themſelves, that they are never weary of *Licking* their *Bears*; but never into Good ſhape.

But how did the *Title* of *Prim. Heres.* Oblige the *Author* to bring any more of the *Primitive Fathers*, in this Point, beſides the *Apoſtles?* were not they *Fathers* of the Church; and *Primitive* too? And what the *Title* Engages is, to ſhew that theſe *Quaker-Hereſies* were *Broach'd & Condemn'd, in the Days of the Apoſtles, & the firſt* 150 *years after Chriſt.* Theſe are the words of the *Title.* And is not this Anſwer'd, by ſhewing the Authority of the *Apoſtles* in the Caſe? But we ſee what it is to have to do with *Angry* Men; who are *Reſolv'd* not to be *Satisfy'd*, and to find *Exceptions*, whether they can or not. It were Eaſie to Multiply *Quotations* out of the *Fathers*, upon this Head; But that wou'd be only to *Over-Prove*, and *Tire* the Reader.

Eſpe-

Eſpecially conſidering, what an Ample Teſtimony *Appen.* has Produc'd p. 44. out of one of the *Quaker-Worthys*, *Will. Gibſon*, in theſe words. *And thoſe Rulers Governors or Magiſtrates, who are a Terror to Evil Doers, and a Praiſe to them that do well, are worthy of Honour, yea, of Double Honour: and all ſuch are duly Honour'd by us, with the Honour which belongs to them; and we Really and with Pleaſure, Honour and Obey all ſuch, not only for fear of wrath, but for Good Conſcience-ſake, as the Apoſtles, and Primitive Fathers did.* Here are the *Primitive Fathers* Quoted, and own'd by the *Friends*, in this Caſe. But *Falſly*, and to very *Ill* Purpoſe. For the Import of this *Teſtimony* of *Gibſon*'s, is to *Limit* our *Duty* and *Honour* only to *Good Governors*: But ſo did not the *Apoſtles* and *Primitive Fathers*; for they both *Pay'd* and *Preach'd*, *Obedience* and *Honour* to *Wicked* and *Perſecuting Governors*. Now we know whom the *Quakers* think *Good Governors*. They ſhew it themſelves; they have Given us here a *Teſt*. Thoſe to whom they will take off their *Hats* and Pay them but that *Single*, inſtead of their *Double Honour*, theſe are they whom they Reckon *Good Governors*. And all thoſe to whom they *Refuſe* this, by their own Rules, are not Eſteemed by them, as *Good Governors*. Now, they have *Refus'd* this to All the *Governors* that Ever yet were over them. Were none of them *Good?* Some (and not long ſince) have been very *Kind* to the *Quakers*. But that is not the Matter; They have not Got a *Quaker-King* yet. And they think, that none elſe have *Right* to *Rule*. All others are *Uſurpers* upon their

their *Universal Hierſhip*. Therefore by *Good* here, they Mean *Lawfull* Governors; which they think none can be but *Themſelves*. This has been touch'd before. And, if Truth were known, the Principal Cauſe of their *High Indignation* againſt the *Author* of the *Sn.* is becauſe he has Search'd into this *Secret*, and laid it Open. They cou'd *Fence* with him Long enough about *Hereſies* and *Doctrins*, no matter whether in or out of Purpoſe; they thought the World (as now) wou'd not Trouble themſelves much about thoſe Buſineſſes: But when they Appear to be Downright *Fifth-Monarchy Men*, (as ſhewn in the *Preface*) and for Setting up *Worldly Empire*; for taking to the *Carnal Sword*: And have Swell'd to vaſt *Numbers* and *Wealth*: And now only *watch* an *Opportunity*———This ſtrikes Deep——— And *Swords* ought to be kept out of the Hands of *Mad-Men*. Now their *Submiſſions* and *Creeping* to thoſe in *Power*, will not Satisfie. This they have always done. And their *Contrary Teſtimonies* ſhew but their *Deceit*. Let them fairly *Renounce* their *Declaration* of *War* before Mention'd. Or ſee if they can Reconcile the *Thouſands* and *Ten Thouſands* of the *Saints*, whom their *King* may Command to *Fight* in his Cauſe, to mean *Spiritual Battles*, ſuch as they are Now *Fighting*, with their *Tongues* and their *Pens*. That will go Hard. For, in the Same *Declaration*, p. 9. They tell, That they do not *Yet* believe, that their *King* will make uſe of *Them*, in *That way*: But that, for the *Preſent*, they are given up to *Bear* and *Suffer* &c. Therefore they Expect to be Employ'd

ploy'd in ſome other ſort of *War* than their Preſent *Paſſive*, only to *Bear* and *Suffer*.

And when they Get ſuch a *King*, they will Take off their Hats to Him: and leave their *Sulleneſs*; which they wou'd have Paſs now, like *David*'s *Scrabling* at *Gath*, only upon the Account of *Madneſs*, or at leaſt *Ill-Breeding*. But ther is a *Snake* in the *Graſs*—They have a further Meaning; which we ſhall know, whenever it is in their Power.

Now, I wou'd Ask either *Penn* or *Ap-Pen*, whether if either of them were a *King* over the *Quakers*, he wou'd not expect as much Reſpect from his *Subjects*, as now he do's from his *Servants*, that is, to *waite* upon him, with their *Hats* off? If not, that he wou'd give us a Reaſon. But if ſo, then Another Reaſon, why the ſame *Reſpect* ſhou'd not be Paid to one of our *Kings*? And ſuppoſe him very Good to the *Quakers*, and Particularly to *Will. Penn*. Yet wou'd not this be Sufficient, to Give him the *Reſpect* of the *Hat*. Let them then find any Reaſon for it, but that he is not a *Quaker*. And why a *Quaker King* ſhou'd have more Reſpect than Another *King*, but becauſe no other *King* can have the ſame Right to his *Crown*, as a *Quaker*: And the Reaſon of that, but Becauſe none have a *Right* to *Crowns*, but *Quakers*. *Jo Paan*!

And they give a Good Reaſon for it, in their *Defence of the True Church of the Quakers*. p. 19. for, ſay they, *None knows aright how to Govern others, but them that are themſelves Govern'd by the Lord Jeſus Chriſt; who are Anointed to Govern, as well as to Preach; for the Spirit*

of

of Government is a Pure and Majeſtical Gift of God &c. This was wrote by the ſame hand that Penn'd their *Declaration* aforeſaid, and ſerves as a Good *Comment* upon it.

Now we know who they are whom the *Quakers* do ſuppoſe are *Govern'd* by the *Lord Jeſus Chriſt*. i. e. Thoſe who Believe in and *Worſhip* the *Light* in *their* own *Hearts*; and that *Only*; Acknowleging no other, either *God* or *Chriſt*. In ſhort, they mean by this, *Themſelves*, and None other. See *Sn.* Sect. xvi. where they have *Reprobated* all others, of what *Church*, *Sect*. or *Denomination* what ſoever. *Secondly*, we find, That they think *Themſelves* the *Anointed*, who have the Right to *Govern*. And *Thirdly* That this is a *Majeſtical* Gift. Therefore they are not againſt *Majeſty*, or Giving that *Title*, their *Hat* or *Knee*, to any who they thought had a *Right* to *Govern*: who were the Lawfull *Higher Powers* ſet over them by *God*. But who are theſe *Higher Powers*? what is that *Higher Power* to which *Every Soul* is Commanded to be *Subject*. *Rom.* xiii. 1.? This being urg'd to them, as an Argument for Obedience to *Magiſtrates*, it is Anſwer'd by *Thom. Lawſon*, in his *Lip of Truth*. p. 48. 49. *The Power that Every Soul is to be Subject to, is but one juſt Power, which is Chriſt—That Power that Commands things Contrary to that in the Conſcience, that is not the Power of God, that is not the Higher Power, but the Power that is from Below, and that is not it that the Soul is to be Subject to.*

Yet *Chriſt* own'd the Power of *Pilat* to be from *Above*. *Joh.* xix. 11. Even when he was aſſing an Unjuſt ſentence upon Himſelf.

And

And St. *Paul* apply'd that *Text* of obedience to Governours. *Exod.* xxii. 28. to a wicked *High-Prieſt*, who was Judging him contrary to the *Law*. *Act.* xxiii. 5 But I am not now Diſputing againſt this Deſtructive *Error*, only ſhewing you what is the *Principle* of the *Quakers* concerning it.

G. Fox tells us, in his *Viſitation to the Jews*. An. 1656. p. 35. *Such as Believe not in the Light, ſuch was not to be obey'd, whoſe ſouls were not ſubject to the Higher Power*. Here they let us ſee what they mean by the *Higher Powers*. Rom. xiii. 1. that is, their *Light within* : and ſo all the Commands for *Obedience* to *Government*, is thus Transferr'd to obey the *Light within*. According to this Interpretation, *Fox* (ibid. p. 36.) ſays, *Peter that was ſubject to the Higher Power, who was not ſubject to the Rulers*. So here, *Rulers* are not the *Higher Powers*, but but Quite oppoſit: For they who are ſubject to the *Higher Power* (of the *Light within*) muſt not be ſubject to *Rulers*. That is, ſtill to be ſuppos'd, except to *Quaker Rulers*, who only are ſubject to the *Higher Power*, the *Light within*, as *Ed. Burrough* ſays to them, in his *Orders* Directed *To the Camp of the Lord in* England.

Only among you is God known——you are God's Only *Witneſſes*——*you are the Royal ſeed—whom God hath Choſen to Place His Name in, and to take up his Habitation among, above all the Families of the Earth—All Nations ſhall call you Bleſſed——Oh thou* North *of* England! *out of thee did the* Branch *ſpring, and the* Day-Star *Ariſe, which gives Light unto all Regions round about——out of thee, Kings and Princes and Prophets did come forth, in the Name and Power*

c

of the moſt High, &c. Now ſee what the *Quakers* are, and what they Pretend to! If God is known among them *Only*; and that they are His *Only* witneſſes; then it plainly follows, from what is ſaid above, that they think *Themſelves only* have any *Right* to *Govern*.

They in Expreſs words, have *Abdicated* all the *Kings* upon the Earth, as well as all *Churches*. *And ſo now* (ſays G. Fox) *is all Profeſſors, and Teachers upon the Earth*; *and* Kings *of the Earth Ravened inwardly from the Light, ſtanding againſt the Light, and the Lamb, and the Saints—and are not to be Receiv'd into the Houſes of the Saints, neither to bid them God ſpeed.*

Great Myſtery. P. 99.

Now Paying of *Reverence* to them, by taking off the *Hat*, or Giving them their Civil *Titles*, is an *Implicit* owning of them, or Bidding them *God ſpeed*. Which is the Reaſon why the *Quakers* will not do it. And the Reaſon is as Plain, *è Contra*, That if they had a *King* who obey'd the *Light*, that is, a *Quaker-King*, they wou'd Bid him *God ſpeed*, *&c.* They wou'd then Give him *Hat* and *Knee*, and *Titles*.

Nay they have given it to ſome in Expectation. When *Will. Penn* was walking towards the *Stads-Houſe* in *Amſterdam*, and his *Son* by his ſide, Attended with a Numerous *Train* of *Quakers*, one of them ſaid, pointing to *Will. Penn's* Son, *what a fine* Prince *wou'd that make?* I can Name *Vouchers* for this, if Deny'd. Surely then they wou'd not Refuſe him the *Title* of *Prince*, if he were in Poſſeſſion. Wou'd they think the *Title* of *Prince*

too

too much, who take to *Themſelves*, all the *Stiles* of *Chriſt*, as *Fox*, *Naylor*, &c. have done, calling *Themſelves*, and ſuffering others to call them, the *Branch*, the *Star*, the *Son* of *God*, the *King* of *Saints*, *King* of *Iſrael*, &c! And, as ſuch, Receiving of *Adoration* from their People, falling down upon their *Knees*, or *Proſtrat* before them! ſee *Sn.* Sect. viii. and *Sat. Dis.* Glean. Sect. ii. N. 4. p. 71.

Wou'd *G. Fox* have thought any *Honour* too much for himſelf to Receive? who, when *Jam. Naylor* was brought upon his *Knees* before him, offer'd his *Hand* for *Naylor* to *Kiſs*: But bethinking himſelf better, he pull'd it in again, and thruſt out his *Foot* to *Naylor*, that he might *Kiſs* it. As is told by a *Quaker*, in his *Hidden things, brought to Light.* Printed. 1678. p. 37. and 40. who tells, in the ſame place, that he himſelf ſaw a Woman at *John Kilkam*'s Houſe, in *Balby*, Fall down before *G. Fox*, near an *Hours time*, and that he did not at all *Reprove* her. So *Greatly* cou'd he keep his *Port*! And *Act* not only *Regal*, but a *Papal* ſtate! Which the *Quakers* think to be *Uſurped* by all Others but Themſelves. And Intend to Recover it wholly from them, as ſoon as they are Able.

For as all *Kings* upon the Earth, are Adjudg'd by them, to have quite *Ravened* away from the *Light*: and conſequently, by their Principles, have *Forfeited* their *Right* to their *Crowns*: ſo the *Quakers* do not Deſpair of coming into Poſſeſſion, of all and every Poſt of Government, from *King* down to *Conſtable.* When they come in, none muſt have a ſhare!

ſhare! *George Fox*, in his *News coming out of the North.* p. 18. Directs a *Challenge* in theſe words. *To the Heads of this Nation. And all the Dominions of the Earth. And to all who are under the Dominion of the Earthly Powers, Nations, and Kingdoms every where in all the World. To you all, Kings, Princes, Dukes, Rulers, Judges, Juſtices, Third-Burrows, or Town-Clerks.* Here he has them all together, from Top to Bottom. And now what has he to ſay to them? Terrible *News* indeed! he begins, *Tremble all before the Lord, O ye Earthly Powers——you have cauſed the Prophets to be Stoned——you have cauſed them to be Impriſoned, you have cauſed them to be Baniſhed in this Great City* Sodom, *and to ſuffer Beating and Scourging out of your Synagogues.*

Dreadful is the Lord and Powerful, who is coming in His Power to Execute true Judgment upon all you Judges, and to change all your Laws, ye Kings——*all you that have taken the Name of Juſtices, which are not in Juſtice, you muſt be Judged with the Juſt; and all you underling Officers, which have been as the Arms of this Great Tree——All your Branches muſt be cut down——*

p. 20. *And the Government ſhall be taken from you Pretended Rulers, Judges, and Juſtices, Lawyers, and Conſtables. All this Tree muſt be Cut down;*

p. 27. *and* Jeſus Chriſt *will Rule* Alone*——Hew down all the Powers of the Earth——ſlay* Baal, Baalam *muſt be ſlain, all the Hirelings* (the Clergy) *muſt be turn'd out of the Kingdom——The ſword of the Lord is Drawn againſt you all. You are Ruled by the* Prince *of the* Air, *and in the Power of Darkneſs ye ſtand——A Day of ſlaughter*

ſlaughter is coming upon you, who have made war againſt the Lamb, and againſt the Saints (the Quakers) *for Deſtruction you are, the Sword you cannot Eſcape. And it ſhall be upon you ere Long— Now Deſtruction is drawing nigh, ſorrow is coming,* p. 28. *Sons and Daughters* (of the Quakers) *are going Abroad Joyfully in the Power and Strength of the Almighty——Howl, wo and Miſery all ye Prieſts, ye Blind Prieſts——All Nations and Languages and Tongues and Kindreds and People, Tremble before the Lord's Hoſt, and the Lord's Army.* (theſe are the Quakers) *The Corrupt* p. 37. *Judge muſt not ſtand up, and the Corrupt Rulers muſt not Rule——And then Beaſt* (the Civil Go- p. 38. vernment) *and Falſe Prophet* (the Church) *muſt into the Fire: the Falſe Prophet is the Counſellor to the Beaſt; and the Beaſt maintains the Falſe Prophets——Both into the Pit, into the Lake, and Fire you muſt Both go. The Lord hath ſpoken it!*

But will they leave this to the *Fire* of the other World? No, no, they have a *God* that Anſwereth by *Fire*, even in this World: which we are told in a *Terrible* Book of the *Quakers*, call'd *The Cry of Blood.* Super-ſcrib'd (like *Princes!*) upon the *Title-Page* by *Geor. Biſhop, Thomas Goldney, Henry Roe, Edw. Tyott,* and *Dennis Holliſter, Famous* in the *Congregation*, all men of *Renown*, and *Chiefs* among the *Worthies* of *Fox.* There p. 61. They have *Decreed* againſt us in theſe words, *Ere long, yea and the Day is at hand, wherein your Baal muſt Plead for himſelf; And even thoſe that Guard him* (the Magiſtrates) *and his Prophets* (the *Clergy* poor Souls!) *ſhall be Content to have their Tryal before the People, which is the God that anſwer-*

eth by Fire; and ſhall Deliver up the Prophets of Baal, *to be cut off, by the People, whom they have Deceived.* That is, when the *People* turn *Quakers*, then they will Anſwer by *Fire* &c. And ther is no Doubt, but they will be as Good as their word. For are they not *Infallible*! Then ſlay *Balaam*! vex the *Midianites* Give the Prieſts *Blood* to Drink *&c.*

This is no *Jeſting* Matter. And tho' the buſineſs of their *Hats* (if ther were no more in it) were not worth a *Button.* Let them ſtick on their *Heads*, as upon *Scarr-Crows*: And they *Bow* after the ſame Faſhion. Who wou'd ſpeak Three words, to Purchace their Ungainly *Conges*, as *Stiff* and *Grave* as an *Elephant*'s? or to ſee them thruſt out a *Limb*, for a *Salute*, as if they were going to make a *Paſs* at you— But ther is a *Myſtery* at the Bottom, of *Iniquity*, and *Rebellion.* All that was Couch'd under the Parallel that is made to them of *Judas*, and his *Gaulonites.*

And we may the Rather *Believe* this, becauſe the *Quakers*, in this *Appen.* do, in plain Terms, Juſtifie *Judas*: for having Repeated his *Principle*, as given in *Prim. Heres.* out of *Joſephus*, That he and his *Followers* wou'd *Expoſe themſelves to all Torments, rather than call any Mortal Man Lord or Maſter. Appen.* Anſwers. p. 49. *Now, Believe me, Friends, I cannot See the Hereſie of this Doctrin.* Here then the *Charge* is *Confeſs'd*; And the *Parallel* Acknowleg'd to be *Juſt*, betwixt *Judas* and the *Quakers*; who own, That they Maintain the ſame *Principle*, with Him. And who can Doubt, but that it is to the ſame End?

They

They Quarrel *Prim. Heres.* for bringing the Teſtimony of *Joſephus*, as they wou'd make the Reader believe, inſtead of one of the *Primitive Fathers*, which *Appen.* p. 48. calls *Canonizing* this *Jew*. Whereas *Joſephus* is only Quoted to ſhew the *Principles* and *Sect* of *Judas Galilæus*, not for the *Condemning* of them. That is ſhewn from the *Apoſtles*. And what *Canonizing* is hear of *Joſephus*? Can the *Reader* beat with this *Trifling*! But theſe men will *Complain*, nay *Boaſt*, if they are not *Anſwer'd*. But whether is this ſo much a *Canonizing* of *Joſephus*, as *Appen.* do's of *Judas*? who *Juſtifies* his wicked *Hereſie*: And Conſequently muſt Rank his *Sufferings* for it, upon the ſcore of *Martyrdom*; as of the *Quakers*, for the ſame Cauſe. And is Every *Primitive Father* that is *Quoted*, therefore *Canoniz'd*?

But what Patience can hold out, to ſee theſe *Quakers* make objections, for want of *Primitive Fathers*: And to *Quote* them too, as *Gibſon* before, and others? Do they lay any ſtreſs upon the *Primitive Fathers*: or Pretend to Follow *Them*? O, yes, by all means! They wou'd fain be in Good Company. And they call *Quakeriſm*, now of Late, *Primitive Chriſtianity*; in which Book, ther is not one Syllable of what the *Primitive Fathers* held; not one *Quotation* from one of them; nor any of them ſo much as Nam'd. How then do's their *Chriſtianity* appear to be *Primitive*? No matter for that, *Primitive* is a *Good word*; eſpecially to ſtand upon a *Title-Page*; which 100 Read, for one that Reads the Book. This ſhews, They wou'd be *Primitive*, or have the *Reputation* of it. And

ſo they have. As *Primitive* as *Judas*; whoſe *Doctrine* they Eſpouſe; and the *Apoſtles* Oppos'd. But, if they are ſo much for *Primitive*, what ſay they to thoſe *Quotations* which are brought in *Prim. Heres.* out of the moſt *Ancient* and *Un-doubted* of the *Fathers*; And which Confront their *Tenets* very Expreſly? For them! They care not two pence for as many more of them! *Appen.* p. 10. 11. calls them *Stale Tracts of Uncertain Perſons.* Do's he ſhew, how they are *Uncertain*? No, not he, Let them look to that! or have the *Quakers* any Better *Editions*, or other *Works* of thoſe *Fathers*, than thoſe which are come to our *Hands? No, no, no*, They have None of them! they *Hate* and *Abhor* them! they were a Company of *Biſhops*, and *Doctors*! But ne'r a one among them like *George Fox*, or *Edw. Burrough*, or *G. Whitehead*, or Little *Appen.* No, not one of them! Therefore ſays *Appen.* p. 10. *We ſhall not need to be at all Affrighted, if we do find our ſelves to Differ, from what is to be found, under the ſpecious Names of* Ignatius, Polycarp &c. *tho' Living within* 150 *years after* Chriſt; *nor under the Great Names of them call'd* Fathers *in the Succeeding Ages.* And p. 5. *It will not Avail tho' he bring many* Clouds *of ſuch* Witneſſes—— *And notwithſtanding he calls this a* Cavil, *we learn'd from* Elder Diſſenters; *we are not Afraid to ſtand by it; and therefore Pay little Reverence to thoſe, nor any thing not Purely Apoſtolical.* But *Ignatius* and *Polycarp* liv'd in the *Apoſtles* Days, and were *Diſciples* to the *Apoſtles.* What is that to Us *Quakers!* It is no matter what they were, or where they were! We will have None of them! So ſet your heart

heart at Reſt! We have Better at Home! We never Lik'd *G. Keith.* ſince he was ſo *Inſolent* to Compare the Books of our *Friends*, to them call'd the *Greek* and *Latin Fathers*, as ſuppoſing *Friends Books to have been written by no Better Guidance, nor Clearer Light, than theirs, who Lived and wrote in thoſe Dark times.* For which *Thom. Ellwood* has Pay'd him to Purpoſe! And it is no wonder that he has left Us. For when any once get *Fathers* and *Councils* and *Antiquity* and ſuch ſtuff into their Heads, they can never Endure Us afterwards. Therefore we Hate all *Schools* and *Colleges* and *Learning*, and *Human Reaſon*! for all theſe things make againſt Us. And now that we are Setting up *Schools* &c. of our own, I'm afraid we ſhall not be Long-Liv'd. That by the bye. Therefore *Appen.* wiſely throws off all your *Fathers*, and *Primitives* (which ſerve us only for *Title-Pages*) But ſays, p. 5. *Indeed if he can Abſolutely Determin the Queſtion by the Scriptures, the work is done.* Yet, in the Laſt Caſe, againſt *Judas* and the *Quakers*, the Proof was brought from *Scripture*, and from nothing elſe. And yet the *work* is not *done*! For then you call'd for the *Fathers*, then he has not Perform'd his Promiſe of Giving us *Quotations* out of the *Fathers*; but puts *Joſephus* upon us, and *Canonizes* him for a *Father*. But will the *Scriptures* do? Then indeed, the work wou'd ſoon be done. Will you let the *Scriptures* be the *Rule*? we will Ask no more. *Appen.* Denies it, as ſhewn before. Yet, they will ſtand to what the *Scripture* Commands, Provided the ſame thing be Requir'd by *Their Own* Spirit *Anew* (See *Sn.* See Sat. Diſ. Sect. iv. n. v. p. 47.

Sm. Sect. vii. p. 92, 93.) that is, if they Like it.

They cannot Deny but that the *Scripture* Requires *Honour* to be Pay'd to *Magiſtrates*: Or that Taking off the *Hat*, is not a *Paying* of *Honour* (as Prov'd above) And therefore, Except the Reaſon I have Given (which they will not Give) I cannot Conjecture the *ſhadow* of a *Reaſon*, for their Refuſing it. They ſay (as *Howgil* before) That *God has not Commanded it.* Not Particularly, as to the *Hat*. Neither has He Commanded to take off our *Hats*, at *Prayer*. Why then did they Contend ſo zealouſly for that? They Render themſelves *Self-Condemn'd*. They will (as *Judas*) call no man *Lord* or *Maſter*. Why then do they call any Man *Father*? for both are Forbidden in the ſame Place *Matth.* xxiii. 9. And in whatever Senſe they take the one, they may take the other.

But their *Practice* ſhews their meaning. They do call their *Quaker Maſters* by the Name of *Maſters*. And they do now uſe the word *Lord*, Speaking of or to *Noble-Men*, but they will not add the word *My* to it, or Say *My Lord*; that is, None but a *Quaker*, muſt be *Lord* or *Maſter* to a *Quaker*. They muſt not be *Servants* to *Men*, that is, to the *Men* of the *World*. They! who Expect, as the *Jews*, to be *Lords* of the *whole World*! And the *Quakers* do Apply to Themſelves all thoſe *Promiſes* made to the *Jews*, which they Underſtand of a *Temporal Monarchy*. They make the *Jews* a *Type* of the *Quakers*. *Sam. Fiſher* in his *Several Meſſages*, which he ſaid he had, *By Com-*

Commiſſion from God, p. 30. carries on the *Parallel* twixt the *Jews* and the *Quakers*; and Endeavours to ſhew, how the Promiſes to the *Jews*, were *Fulfill'd*, in the *Quakers*: and ſpeaking, in the Perſon of *God*, Says, *My People that were a Type of Them.* i.e. of the *Quakers*. That is, the *Jews*, who where once *God*'s *People*, were, in that, a *Type* of the *Quakers*, who think Themſelves, *now*, to be the *Only People of God*, and *Heirs* to all thoſe Promiſes that were made to the *Jews*! In the *Teſtimonies* to *Francis Howgil*, affix'd before his *works* (as is the Cuſtom of the *Quakers*) *Thomas Langham* and *Thom. Carelton* give theirs in *Verſe* (the *Quakers* are Special Good at *Poetry*!) and there Apply the *Propheſies* of *Jeremiah* and *Ezekiel* to Themſelves, thus ſay they of *Fr. Howgil*.

He was no Academian, *as he ſaid,*
But in our Northern *Region he was Bred.*
Whereby this Obſervation may accrew,
That Jeremiah *Propheſied true*;
Becauſe he ſaid, out of the North *ſhou'd come,*
A Nation *that ſhall Ruin* Babylon.
And this my Friend, of whom I ſpeak was one,
Among many Worthies more that ſhot at Babylon,
Which out of the North *aroſe* &c.

G. Fox, and the Original *Quakers* came out of the *North* of *England* (*Omne Malum ab Aquilone*) thence they were very fond of the *North*; and apply'd to Themſelves all the *Propheſies* where the *North* was Nam'd, or not Nam'd—

for they made the *Branch* and the *Star of Righteouſneſs* ariſe out of the *North* of *England*! that is, *G. Fox*, whom they made the *Chriſt*. For *Jeſus* of *Nazareth* did not come out of the *North* of *England*. But *Fox* their *Meſſiah* did. I ſay this, becauſe ſome of them wou'd now pretend, as if this had not been ſpoke of *Fox*, but of *Chriſt*.

G. Fox wrote a Book *An.* 1656. for the Converſion of the *Jews* to *Quakeriſm*, to which he gave this Title. *A Viſitation to the* Jews, *from Them whom the Lord hath viſited from on High: Among whom, He hath Perform'd His Promiſe made with* Abraham, Iſaac, *and* Jacob, *and to his* Seed, *which* Moſes *Saw, and the* Prophets *gave Teſtimony of, to which* Seed *the* Apoſtles *Witneſſed, Which* Seed *We are!* Here is a Full *Recognition* to *Themſelves*, and Their *Univerſal Heirſhip*. If They are that *Seed* to which *Abraham*, *Moſes*, the *Prophets*, and *Apoſtles* did *Witneſs*, they are no other than *Chriſt*. For He was that *Seed*. *Gal.* iii. 16. However, in the Loweſt Senſe can be put upon it, they think Themſelves the *Heirs* of all the *Promiſes* made to the *Jews*. Among which, that of *Univerſal Monarchy* was certainly one; And Fulfill'd in the *Perſon* of *Jeſus* of *Nazareth*. But the *Quakers* turn it to their *Chriſt*, the *Light within*: In whoſe Right, they think, That they have a *Full*, and *In-defeaſable Title* to it. And then indeed, All the *King*'s of the World ought to come with *Cap* in *Hand* to the *Quakers!* And *State* belongs to *Them*! of which they have already taken *Poſſeſſion*, in Refuſing to Pay *Homage* to any *Powers* upon the *Earth*, ſo much

as

as to move a *Hat* to the Beſt of them! or Treat them with Leſs *Familiarity* or other *Ceremony* than Plain *Thee* and *Thou!* Of which we come next to ſpeak; and of the like *Fig-Leaf* Excuſes they give for this, as for that of the *Hat*, Thereby to keep their Deſigns Undiſcover'd

Appen. brings in, by Head and Shoulders, the buſineſs of their *Singularity* in *Theeing* and *Thouing*, for ther was nothing ſpoken of it in *Prim. Heres.* But this is a Great Point with the *Quakers*; and coſt them both *Money* and *Pains* in ſetting out a Large *Folio*, upon this Subject, call'd *The Battle-dore*, under the Name of *G. Fox*, which go's thro' ſeveral *Languages*, of which *G. F.* knew not one Letter, tho he Impudently puts his *Name*, not only to the Book, but to the ſeveral Pages, where the *Hebrew*, *Greek* &c. is Set down, only to ſhew the uſe of the *Singular Number* to a *Single Perſon*, which no body ever yet did Deny. Yet the *Quakers* gave Large money (one *Jew* had 60 pounds) for this *Learned Collection*, not worth one *Half-Penny*. And, that All might not be Loſt, *Appen.* will have it Canvaſs'd here, And Demands, with Inſulting, p. 49. *That any Apoſtle or Primitive Father ſhou'd be given, to Condemn the uſe of the ſingular Number, to a ſingle Perſon* (I never heard of any that did Condemn it) *or to Authorize the uſe of the Plural, in the ſame Caſe.* It was not a Caſe worth any of their Notice, to Enter into little poor *Grammar* niceties. Every Nation is Maſter of their own Language. And *England* now has, by Cuſtom, made the word *You* both of a *Singular* and *Plural* Signification. And what has any man to ſay to this

Concerning the Pure Language of Thee and Thou.

this? If you ſpeak of the *Propriety* or *Impropriety* of this, as to *Criticiſing* (at which the *Quakers* are Able hands!) let them ſhew their *Learning*, and Compare all the *Languages* in the World. I wiſh they were no worſe Employ'd. But to make a *Caſe* of *Conſcience* of this: and ſet up this as their *Diſcriminating Mark*, upon a *Religious* Account, Exceeds *Bedlam*! What *Scripture*, what *Authority* have they for this? Except *G. Fox*'s Blaſphemous *Journal*, where he ſays p. 24. *When the Lord ſent me forth into the World, He forbade me to put off my* Hat *to any— and I was Required to* Thee *and* Thou *all Men and Women.* It was the ſame *Lord*, that ſent forth *Judas*, upon the ſame Errand of *Levelling*, to Deſtroy all *Diſtinctions* of *Men*; and ſo bring the World into Confuſion. And leſt our *Outward Carriage* ſhou'd not be ſufficient, here is *Rudeneſs* to *Superiors* brought into the *Tongue*, as well as *Hands*, *Feet*, or *Head*; That we ſhou'd call them by no Better *Names* than they call us: And ſo verify the *Old Proverb*, *Familiarity breeds Contempt.* But if *G. Fox* had this by *Special Command* from *God*, what needed he go to *Grammar* for it? Or did God give *Extraordinary Revelations* to the world, for no other End but to ſave *Priſcian*'s Head from being Broke, in *Engliſh?* Blaſphemous *Wretch*! Theſe are like the *Silly Senſeleſs Excuſes* they have about the *Hat.* But the Bottom of it is nothing but *Pride*, and *Contempt* of *Superiors*; becauſe they think none *Superior* to Themſelves. If they Suppoſe that *Genders* and *Caſes*, *Singular* and *Plural* are ſuch matters of *Conſcience*, why not the *Eight Parts* of *Speech*, *Syntaxis*, *Proſody*, and *Orthography*

phy too, *Colons*, *Semi-Colons* &c. Right *Spelling*, and *Speaking* ſtrictly according to the *Letter*? Otherwiſe it is a ſort of *Be-Lying* the word, and *Deceiving* of the ſimple *Re-ader*; which may, in time, tend much to the Damage of the *Pe-ople*. Ther is the ſame Reaſon for the one as the other. But ther is no *Pride* in this! No *Contempt* of *Magiſtracy* and *Government*! No *Exalting* of *Themſelves*, and making Themſelves *Equal* to *Dignities* and *Powers*! And their Pretence for *Conſcience* in this, is ſo very *Ridiculous*, that no *Hereticks*, before the *Quakers*, ever had ſo much *want* of *Senſe*, as to fall upon any thing Like it: Ther is no *Parellel* to be found for it in all the *Ancient Hereſies*; Therefore it is not Mention'd in *Prim. Heres.* But *Appen.* wou'd have it in. And in he has it. Talking of the *Singular* and *Plural Number* were *High* things, Believe it, and Deep *Learning* to thoſe *Sorry Souls* who firſt ſet up *Quakeriſm*! (See the Account of their *Original*, as given by Themſelves, in *Sat. Dis. Glean.* Sect. iv. N. 2. p. 85.) This was the Reaſon, they made, at firſt, ſuch a filthy noiſe about the *Singular* and *Plural*, they were *fine* Hard *words*! And made the *Quakers* look *Conſiderably*, in a *Country Town*! It was ſuch a *Glorious Diſcovery*, that *G. Fox* puts it among his *Openings* (See *Sn.* Sect. xxiii. p. 33. to 37.) And Pretends to have had it by *Inſpiration*.

But now, after all, ſuppoſe the *Quakers* themſelves (theſe Nice *Criticks*!) ſhou'd be found Guilty of the *Hereſie* of *Falſe-Grammar*, as well as the more *Un-Learned* part of the world! It is common with them to uſe the *Accuſative* for the *Nominative Caſe*, to ſay *Thee* for *Thou*. As,

How

how do'ſt *Thee* do? wilt *Thee* tell me, *&c.* And is it not as Great *Hereſy* to put one *Caſe* for another, as one *Number* for another? Tho', as I told you before, we do not put one *Number* for another, but the word *You* is with us, both *Singular* and *Plural*, as the word *Sheep* (to Deſcend to your underſtanding) or (to come nearer to you) *Swine*. Next *Review* of *Hereſies* that you Publiſh, let this *Vulgar Error* be ſet in the Higheſt Rank! and write your ſelves *Sheepes*, or *Swines*, which you like beſt, or to which you are moſt Like. But you ſay, if *You* be *Singular*, what uſe have we for the words *Thee* and *Thou?* O yes, for *Variety!* Two *Strings* to your *Bow*. As if I ſhou'd call *Appen.* a *Sheep*, or a *Mutton*; a *Swine*, or a *Hog*. Let ſome of theſe be your *Name* Hereafter——for you have no *Name* as yet, but that of *Quakers*, which you ſay your *God-Fathers* gave you, in *Scorn*. With your *Chriſtianity*, you have Loſt your *Names* too. For what *Name* have you for your *Flock*, now through the world? Is it that of *Chriſtians?* That do's not Diſtinguiſh you from other *Communities* which bear the ſame *Name*. Is it, the *Pe-ople of God?* That others take to themſelves too. You are the *Firſt* Nameleſs *Society* that has yet appear'd. O, but I forgot, your *Name* is *Hidden* from the *World!* Wou'd your *Hereſies* were ſo too. The time is Coming, when Both ſhall be *Forgot*, unleſs for *Deteſtation*. *Appen.* is very Angry p. 49. That *G. Fox* ſhou'd be Depriv'd of the *Glory* of being an *Original*, by ſhewing the ſemblance of his *Wickedneſs* in *Judas:* but herein *Fox*'s *Cubbs* are an *Original*, that they call

call themſelves not by His *Name*, or by any other. *Judas*'s Followers were call'd *Gaulonites* or *Galileans*, but *Fox*'s, nothing at all, indeed they were not fit to be *Nam'd*.

But why was not *Judas* an *Original* to *Fox*, in the Point before mention'd, of *Contempt* of *Magiſtracy*? No, not in the Point of the *Hat*, becauſe *Judas* wore no *Hat*! (No, nor likely, any *Leathern Britches*, and *Fox* had both) nor in *Thee* and *Thou*, becauſe *Judas* did not ſpeak *Engliſh*! *And then* (as ſays *Appen.*) G. Fox *has (in his own Fooliſh and Falſe words) The Glory of being an Original.* Whoſe *Fooliſh* and *Falſe* words? Certainly he means this for the *Author* of *Prim. Heres.* But they are not his words, he only Quotes them from *Will. Penn*, who *Boaſts* thus of *G. Fox*, in his *Preface* to *Fox*'s *Journal.* p. 31. That *Fox* was *No Man's Copy*, &c. ſo that *Appen.* muſt take Home again his *Complement* of *Falſe* and *Fooliſh*, and Place the *Saddle* upon the Right *Horſe*. Unleſs he thinks it was *Falſe* and *Fooliſh* to Quote *Will. Penn*'s Noble *Character* of his Beloved *Fox*; of whom he *Exults* thus, in the ſame *Preface*. *Many have done Vertuouſly in this Day, But thou*, Dear George *Excelleſt them all!*

But, to make an End of this Head, *Appen.* ſays, p. 50. *As for our* Hats, *we pull them not off in——Civility——yet we pay——Civility to all Men.* You mean, ſome other way, but not in that. So ſay you (*ibid.*) we give *Honour to whom Honour is Due.* It has been told before, whom they are, to whom you think it Due. But if you think that any *Honour* at all is

is *Due* to *our Magistrates*, then this *Particular Honour* of the *Hat*, and *Civil Titles* are *Due*, because they are *Requir'd*. *Honour* is as much *Due* to our *Governors*, as *Tribute*: And you may as well say we will Pay *Tribute to whom Tribute is Due*: but we will not Pay this *Particular Tribute*, which is *Requir'd*. We may as justly Cut and Carve for our selves what sort of *Tribute*, as what sort of *Honour* to Pay. We must Pay that which is *Requir'd*, or else we are *Offenders*. Unless we can shew some Positive *Prohibition* of *God*, against it. And therefore it Returns now upon the *Quakers*, since they Acknowlege some *Honour* to be Due, to shew where God has Forbidden that *Particular Honour* of the *Hat*, or other *Address* than *Thee* and *Thou*, else they are *Transgressors* as well against the *Law* of *God*, as of *Man*. If they say, that their *Light* forbids it (for they can shew nothing else) then may it not Forbid any other sort of *Honour*, as well as the *Hat*, or *Titles*? or any sort of *Tribute*, as it has done *Tythes*, *Trophy-Money*, &c. So that all our *Laws*, all *Order* and *Government* among *Men*, all things whatsoever, lie at the *Mercy* of the *Quakers*: while they Refuse to let *Scripture*, or any thing else, be a *Rule* to their *Light*; but set *It* up *Paramount*, as the *Rule* and *Standart*, to *Confirm* or to *Annul* all *Laws*, *Customs*, *Constitutions*, even the Holy *Scriptures* themselves. As Ample as the *Commission* given to *Jeremiah*, *over the Nations, and over the Kingdoms, to Root out, and to Pull down, and to Destroy, and to Throw down, to Build, and to Plant.* If it be not so, and that the *Quakers* will

will ſay, They are willing to take the Holy *Scriptures* for their *Rule*: Then let them ſhew any *Scripture* which Forbids that Particular *Honour* of the *Hat*, or of *Civil-Titles*: Otherwiſe let them *Confeſs*, That the *Light* which has told them ſo is *Darkneſs*.

But the truth is, They do not Acknowledge the Holy *Scriptures* as their *Rule*, which is ſhewn before p. 29, 32. And *Will. Penn* has this Year 1699, *Printed*, tho' not *Publiſh'd*, except to the *Friends* (for their *Book-Sellers* Refuſe to Sell them, unleſs they know to whom, they Refus'd it to ſome that I imploy'd) *A Diſcourſe of the General Rule of Faith and Practice*, of which the whole *Argument* is, *ex profeſſo*, to *Prove*, That the *Scriptures* cannot be that *Rule*. Wherein all the *Popiſh Artillery* is *Muſter'd* up, againſt the Holy *Scriptures* being the *Rule*. It has Receiv'd a very Subſtantial *Anſwer* by *G. Keith*, therefore I ſay no more of it here. But to take Notice of the *Deceit* of the *Quakers*, in their *Quoting* of *Scripture*. For to what Purpoſe do they *Quote* them, when they Own them not to be the *Rule*; And Conſequently, will not be *Determin'd* by them? This is only to *Amuſe*, and to bear a *Face*, as if they *Own'd* the *Scriptures*. And to uſe them, *ad hominem*, againſt thoſe who do *Acknowledge* them.

Yet they have no *Proof*, but what they *Pretend* from *Scripture*, for their *Foundation-Principle*, of The *Light within* (which they make the only *Rule*) being *Chriſt* and *God*. They cannot ſay, that the *Light within* do's tell them this of its Self: For then it wou'd tell others ſo,

ſo, Seeing they make it *Common* to all *Mankind*: And if it tells None ſo, but the *Quakers*; or if it do's not tell all Others ſo, as well as the *Quakers*, then how is it the *General Rule* to All *Men*, as the *Quakers* wou'd have it? Therefore they have Recourſe, for this, to *Joh.* i. 9. *That was the true Light, which Lighteth every Man that Cometh into the World.* And to other *Scriptures*, which they *Wreſt*, to their own *Deſtruction.* And yet they will not Own the *Scriptures* for the *Rule.* But, when *Pinch'd*, they Fly back again to their *Light within.*

This is all they have for their *Principle* of the *Hat*; and their *Sulleneſs*, which they call *Gravity.*

But I wou'd have them Diſtinguiſh betwixt the *Gravity* of an *Angel*, and a *Devil.* Both are *Grave*; But if an *Angel* Appear'd, we muſt Suppoſe with his *Gravety*, the Greateſt *Sweetneſs*, and *Attraction* that can be. On the other hand, if a *Devil* Appear'd, he wou'd be *Grave* too; but it wou'd be an *Abhorrent* and *Frightfull Gravity*, like that of a *Lyon*, when he was going to *Devour*, or of a *Maſtiff Dog*, with *Grin*, and *Snarle.* Ther is nothing *Exotick*, or *Sour* in the *Gravity* of *Religion.* It is all *Decent*, and *Comely.* It is the *Beauty* of *Holineſs.* But in a *Quaker-Meeting*, Eſpecially their *Silent Ones*, their *Phiz* and *Meen*, *Hats* pull'd over *Eyes*, their *Habit*, their *Grunts* and *Dogged Demureneſs*, the *Deformity* of *Holineſs* is Drawn to the Life. No *Stranger* but wou'd think himſelf at a *Bedlam*, or a *Funeral*; or, as in-

indeed it is, among a Company of People *Poſſeſs'd* and *Bewitch'd*.

But if he ſaw them fall to their *Convulſions* and *Quaking-Fits*, their *Rolling* and *Roaring*, *Fomeing*, *Swelling*, and *Telling*, as, at firſt, was *Common* among them; I dare ſay, it wou'd never bring into his Mind, the *Extaſies* and *Tremblings* of the Holy *Prophets*, thro' the Exceſs of the *Revelations* given unto them (which the *Quakers* urge as their Precedent) But rather that of *Feinds* in their *Torments*; For the *Devils* believe too, And *Tremble*, as the *Quakers* do.

I have now gone over the Several *Heads* Mention'd in *Prim. Heres.* And Conſider'd the *Defences* which *Appen.* has Produc'd for them. This brings him to his *Concluſion.* Wherein is Nothing but what has been *Anſwer'd* already; Only their *Vapouring*, How *Bravely* they have *Acquit* themſelves! Which I leave them to *Enjoy.* And *Haſten* to the Laſt *Section* that I may have Done.

SECT. VII.

The Aſurdity *and* Blaſphemy *of the* Quakers *Notion of the* Light Within.

They hold, That ther is no Natural *Light, or* Reaſon *in* Man: *But that All in him is* Divine.

1. I Now go on to Examin the *Defence* of *Will. Penn*, againſt the *Friendly Expoſtulation* with him in *Prim. Heres.* This begins in *Appen.* p. 53. And it ſays, p. 55. That the *Author* of *Prim. Heres. wou'd have* Will Penn *to ſuppoſe, That nothing but the Divine Light cou'd Reprove of Evil. But* (Says Appen.) *I have looked, and find no ſuch Suppoſition; And therefore no further Notice need be taken of the Conſequences he draws as depending on that Suppoſition.* This is *Poſitive* and *Impudent* to a Degree that cou'd befall none but a *Quaker*! He ſays he has *Look'd*—— Therefore I beſeech the *Reader* to *Look* too. The *Charge* is in *Prim. Heres.* p. 20. where the *Pages* of *Will. Penn*'s *Primitive Chriſtianity* are Quoted. *viz.* p. 29, 30. and 31. And a ſhort Account of them given, to wit, *That the Scripture makes no Diſtinction between* Natural *and* Spiritual *Light. That* Will. Penn *Provokes any to give ſo much as one Text to that Purpoſe.* That *he makes it as Abſur'd, as to talk of a* Natural *and* Spiritual *Darkneſs* within. *That he ſays, That ther are not* Two *Lights from God in Man, that Regard Religion. Not that* Reproves *or* Condemns *a man for* Sin. Theſe are the words in *Prim. Heres.* I muſt ask the *Reader*'s Pardon for Tranſ-Scribing them. And alſo, for Setting down *Will. Penn*'s words

words more at Large, to ſatisfie the *Importunate* and *Guilty Clamour* of this his *Appen.* to Amuſe thoſe who have not Lookt into the Books. *Will. Penn* firſt ſuppoſes (what All Agree to) That ther is a *Light* in *Man*, which, as he words it, *yields him the Knowlege of God*: And likewiſe *Reproves or Diſcovers that which offends Him*. But whether this can be done by the *Natural* Light, or only by the *Divine* Light in Man? is the Queſtion. Or, whether ther be any ſuch *Natural* Light in Man, that can do *Both* or *Either* of theſe? Now take *Will. Penn*'s own words, in Anſwer to this, p. 29. *It is Granted* (ſays he) *that what we call* Divine, *and ſome, Miſtakenly, call* Natural *Light, can do Both.* Secondly, *If this Light be* Natural, *Notwithſtanding it doth Manifeſt our Duty, and Reprove our Diſobedience to God, they wou'd do well to Aſſigne Us ſome Certain Medium or Way, whereby we may truly Diſcern and Diſtinguiſh between the Manifeſtations and Reproofs of the* Natural *Light within, from thoſe of the* Divine *Light within; ſince they Allow the Manifeſtation of God, and Reproof of Evil, as well to the one as the other. Let them give us but one Scripture that Diſtinguiſhes between a* Natural *and a* Spiritual *Light within. They may, with as much Reaſon, talk of a* Natural *and* Spiritual *Darkneſs within.* All this is in p. 29. and 30. and p. 31. he purſues the ſame Argument, *Neither is there* (ſays he) *ſo much as one Scripture that affords Us a Diſtinction between* Light within *and* Light within; *or that there are really* Two *Lights from God, in Man, that regard Religion.* And p. 32. *Therefore there are not* Two *Diſtinct* Lights within, *but one and the*

ſame Manifeſting, Reproving, and Teaching Light within. And that this *One*, and but *One* Light within is not any *Natural* Light, he Particularly Explains and Diſtinguiſhes with Exactneſs, that none can (unleſs wilfully) miſtake him, *If by Natural* (ſays he p. 14.) *he meant a Created thing, as man is, or any thing that is Requiſite to the Compoſition of a Man, I Deny it—— For Man can no more be a Light to his Mind, than he is to his Body: he has the Capacity of ſeeing objects, when he has the help of Light, but cannot be a Light to himſelf by which to ſee them. Wherefore as the* Sun *in the Firmament is the Light of the Body, and gives us Diſcerning in our Temporal affairs; ſo the* Life *of the* Word *is the Glorious* Light *and* Sun *of the* Soul &c. By which Logick, the *Underſtanding* has no more *Light* in it ſelf, than the *Eye*; only a *Capacity* to Receive *Light*, *ab Extrà*; And conſequently has no *Natural* Light, only a *Natural* Capacity to Receive it, when ſent from another. And this is Quoted, and thus Urg'd in *Prim. Heres.* p. 21. Yet *Appen.* has *Look'd*, and cou'd not ſee it! By which he offers us an Experiment (if we cou'd Believe him) of the *Natural* Dulneſs of *Human Underſtanding*. But ther is an Old ſaying, *None ſo Blind, as they that Will not ſee.*

Theſe men do their beſt, to Diveſt themſelves of *Reaſon*; and they have gon very far towards it; And had done it, if *Diſowning* of it, and Diſputing *Againſt* it cou'd have done it. *Rich. Hubberthorn* was an Eminent *Apoſtle* of the *Quakers*. His works were *Collected* and *Re-Printed* An. 1663. with Mighty *Encomiums* from *G. Fox*,

G.

G. Whitehead &c. There, in a Treatiſe which he calls *Truth and Innocency Clearing its ſelf* &c. p. 41. he Denies *Reaſon* to be the *Common Principle* of *Mankind*; or that Men have any *Natural* Light, but only the *Divine*. Which he Endeavours to Prove thus. *Some* (ſays he) *are Unreaſonable Men, and ſo all have not* Reaſon; *and ſome are* Idiots, *and ſo have not* Underſtanding: *So then, all are not Enlightned with Reaſon and Underſtanding.* If being *Ideots*, or moſt Extravagantly *Un-Reaſonable* cou'd Prove this, the *Quakers* have done it, to Demonſtration! But it is that ſmall *Fittance* of *Reaſon*, which they have *Debauch'd*, that Enables them to Diſpute againſt *Reaſon*. *Reaſon* can never be *Totally* Extinguiſhed, more than *Life*, while *Man* Remains. It Remains, tho' Dreadfully *Clouded*, even in *Bedlam*.

And therefore, it is an *Univerſal Principle* or *Light*, which is *Eſſential* to *Man*, as *Man*. And the *Quakers*, whether they will, or not ('tis a ſad Story!) muſt have it. Yes, and muſt be *Confounded* by it; or elſe *Converted*. They ſay, that *All Men have not REASON*. But were it not much more true to ſay, that *All men have not GRACE*, that is, the *Divine* and *Saving Light?* And that the *Light* in ſome men is *Darkneſs*. I hope they will not ſay the *Divine* Light (which they make to be *God* Himſelf) is *Darkneſs*. Therefore they muſt find out ſome *Fallible* Light in Man, that is Capable of being *Darkned*. At leaſt, other men have found it, and ſee it Plainly in Them, tho' They cannot ſee it themſelves, it is ſo *Darkned*; or will not Own it. *But Chriſt* (ſays *Hubberthorn* ibid.) *calls it not*

Reaſon nor Underſtanding. But where were *Hubb's* Eyes? did he never Read *Iſai.* 1. 18. *Come now, let us* Reaſon *together, ſaith the Lord.* And *Prov.* iii. 5. *Lean not unto thine own Underſtanding.* And 1 Cor xiv. 15. *I will Pray with the* Spirit, *and I will Pray with the* Underſtanding *alſo.* Then ſure they were *Two* things. For *ver.* 14. it is ſaid, *My* Spirit *Prayeth, but my* Underſtanding *is Unfruitful.* Did *Chriſt* then never call the *Light* that is in *Man* by the Names of *Reaſon* or *Underſtanding?* or is ther no Light of *Reaſon* in *Man*, beſides the *Light* of the *Spirit?* How then is the *Light* of the *Spirit* Diſtinguiſh'd from that of the *Underſtanding*? If it be ſaid, that *Hubb* Meant no more but that *Chriſt* did not call the *Divine* Light, *Reaſon* or *Underſtanding.* That was a mighty ſaying! upon the *Quaker* Principle, that the *Divine* Light in *Man*, is *God*: And makes this Senſe, That *Chriſt* did not call *God*, *Reaſon* or *Underſtanding.* But what was it, which the Holy *Scriptures* call *Reaſon* or *Underſtanding* in *Man?* If it is not *God*, it muſt be a *Creature:* And if it be *Created* in *Man*, and is Part of the *Compoſition* of a *Man*, then it is of his *Nature:* And is Juſtly and Truly call'd a *Natural Light*, or *Natural Reaſon*: And is Diſtinguiſh'd from the *Divine Light*, which is *God.* It was to this *Natural Light* or *Underſtanding* of *our own*, that we are Commanded not to *Lean*, that is, to *Follow* it, *Abſolutely*, without a Due Senſe of its *weakneſs*, and therefore Acknowleging the over-Ruling Hand of *God*, to put our whole *Truſt* in Him. The *Foundation Principle* of *Quakeriſm*, is, To *Follow*

low the *Light within*: But here is a *Light within*, which *God* Commands Us not to *Follow*: Therefore this *Light* cannot be *Himself*: And therefore ther muſt be Another, and a *Fallible* Light in *Man*, which it is Dangerous to *Follow*, without a Guard. And this is our *Natural Light* or *Reaſon*. Which do's Manifeſt *God* to us, in a Great Meaſure, even *His Eternal Power and Godhead*. Which Renders all *Sinners*, even of the *Gentiles*, without *Excuſe*, who do not *Worſhip* and *Serve* that *God*, *Infinit* and *Eternal*, Sutably to thoſe *Diſcoveries*, which, by their own *Natural Reaſon*, they can Make of Him. And the Same *Natural Conſcience* do's alſo bear *Witneſs*, and *Accuſe* or *Excuſe*, according as men follow that *Law*, written in their *Hearts*, by *Nature*, as the *Apoſtle* of the *Gentiles* did Admoniſh them. But *Hubb* ſays (*ibid.*) That that *Light* in *Man*, *is not Natural*. He do's not Square with *Paul* there! (as one of them ſaid) unleſs (as *W. P.* ſays *Extraordinarily*! p. 15.) *It is Natural to Man, to have a Super-Natural Light*. For which he is *Spar'd* in *Prim Heres.* for if it be *Natural*, to have any thing that is *Super-Natural*, how is it *Super-Natural?* Or if it be *Super-Natural*, how is it *Natural?* This looks very like a *Figure* they call a *Bull*. But to Proceed.

Rom. 1. 19. 20.

Rom. 2. 14. 15.

W. P. ſays, in the ſame p. 15. of his *Primitive Chriſtianity*, as before Quoted, That *Man can no more be a Light to his Mind, than he is to his Body*. To this ſays *Appen.* p. 54. That *W. P.* adds afterwards, *About thoſe things that more Immediatly concern our Better Inward and Eternal Man*. He might have added too,

Or about any thing Else. For if ther be no *Light* in the *Understanding*, it cannot see *these*, or any *other* things. Why did you not likewise say, That ther was no *Light* in the *Eye*; but that you meant only to see *Dun* Colours. For if the *Understanding* can see no more than the *Eye*, (as *W. P.* says) without an *Adventitious* (*Natural* Super *Natural*) Light, then it can see Nothing: for the *Eye*, without *Light*, can neither see *Dun*, nor if it were Dipt in *Tallow*. And if ther be nothing in a mans *Vaderstanding*, more than in his *Eye*, to shew it *Light*, or, as *W. P.* words it, *That Man can no more be a Light to his mind, than he is to his Body*, then cannot the *Natural Understanding*, of it Self, see any thing, not only of *Spiritual*, but of *Natural* Matters; more than the *Eye*, when ther is no *Extraneous* Light. That is, it is Actually *Blind*.

But *G. Fox*'s Blundering Spoyls, at every Turn, *Will. Penn*'s Fine *Schemes*, for this *Mar-all* will have the *Light* not to be any thing sent into the *Understanding* or *Eye* of the *Soul*, but to be the *Eye* it Self. *The God of the World* (says he) *doth blind your Eye, which is the Light.* By which Argument, the *Light* it Self, which they say is *Christ*, is *Blind*. And the *Eye*, *Christ*, is put out by the *Devil*, who is the *God* of the *World*. And this Hideous *Blasphemy* must be the Consequence, upon the *Quaker* Foundation, if ther be no *Natural* Light in the *Understanding*. And more, if, according to *Fox*, the *Divine* Light, that is *Christ*, be the *Understanding* it Self. The *Apostle* says, *The Eyes of your Understanding being Enlightned*——

News out of the North. p. 19.

Eph. 1. 18.

ned—Do's *Christ* Enlighten *Himself?* Is the *Light* a *Light* to its Self? so the *Quakers* think, who *Preach* to the *Light*, and *Instruct* Christ *Himself*. *To that in Every one of your Consciences I speak* (Says *G. Fox*) *which is the Light*—*which Light is Christ*. This was his, and the *First Quakers* common stile. But since it is much left off among them, for they have Discover'd the *Nonsense* and the *Blasphemy*, of *Preaching* to *Christ*, *Instructing* and *Admonishing* of *Christ*! Which yet they cannot get off, while they Allow no other *Light* in the *Conscience*. *ibid. p.* 42. 43.

They cannot come off with this *Distinction* (which they bring in, to Amuse the World) of the *Natural Light* being only Un-Capable to see the *Mysteries* of *Faith*, by its own *Native* and *Inherent Powers*. For that has been *Yielded* to them. And they *Oppos'd* it, as it is Instanc'd in *Prim. Heres.* p. 20. It was Granted by an *Opponent* to the *Quakers*, in these words, *That no man, by that* Native *Light*, Inherent *in him, had Power to Believe*. This *G. Fox* Opposes, in his *Gr. Mystery*. p. 42. and says, *The Light that doth Enlighten Every man, he calls it* Native *and* Inherent. *The names he gives of* Native *and* Inherent, *are his own, out of the Truth*. And *Appen.* p. 54. do's *Justifie* this, by way of *Excuse*, he says, *That* G. Fox *had Reason to Oppose this Tenet*. Why? *Because* (he says) *his Adversary did mean by* Native *and* Inherent *Light, that Light wherewith Every one that cometh into the World is Enlightned withal*. And what harm was ther in this? Has not every man, and must he not have what is *Natural* to *Man?* else he were not a *Man*.

O but *Christ* is call'd *The Light that Lighteth Every man. Joh.* 1. 9. And what then? May not Christ *Enlighten* a man, that has a *Natural Light* in his *Understanding*? Indeed, how otherwise cou'd He *Enlighten* him, more than a *Beast*, if he had no more *Natural Light* than a *Beast*, to *Understand* and *Receive* the *Influences* of the Holy *Spirit*? It is said, that *Christ* did open the *Understandings* of His *Disciples*, to *Understand* the *Scriptures*. Will it follow that they had no *Natural Light* in their *Understandings*? No. *Therefore* they had. And *Christ*, by the Blessed *Influence* of His Holy *Spirit* did *Open* and *Improve* their *Light*, and *work* upon it. You will not say, That *Christ* the *Light* did *Open* the *Light*, that is, *Open* or *Instruct Himself*. Therefore it was *another* Light, i. e. The *Natural* Light of their *Understandings*, which He *Opened*.

Now here we have the *Quaker* Notion Truly, *viz.* That ther is no *Light* in *man*, that is *Native* or *Inherent*. Tho', as *W. P.* says, *Some Mistakenly call it* Natural *Light*. But what other men *Mistakenly* call *Natural* Light, that the *Quakers* say, is the *Light* which is *Christ*, and *God*. And they say, That ther is no other *Light* in the *Understanding* of *Man* but that. Now no man ever call'd *Christ* the *Natural Light* of our *Understanding*. What is it then which we *Mistakenly* call *Natural Light*? It is not *Natural* (say the *Quakers*) else, we do not call it so *Mistakenly*. Is it not therefore Plain that they Deny all *Natural* Light? otherwise, how do we *Mistake* in Calling it *Natural*? This Quotation out of *W. P.* is mention'd in *Prim. Her.* p. 20. But not a word is said to it in *Appen.* For, in-

indeed, I think, it cannot be Anſwer'd. It is a full Demonſtration, that the *Quakers* Deny all *Natural* Light, all that ever Mankind meant by the *Light* of *Nature*. They will have no *Light* in *Man*, but the very *Original* Divine *Light*, which is *God*, And this is the Original of all their Horrible *Hereſies*, as ſhewn in *Prim. Her.*

This do's neceſſarily *Inferr*, that every *Man* is *God*: for this *Light* which is *God*, however it be, in it ſelf, *Supernatural* to us, yet, if, as *W. P.* ſays, it be *Natural* for us to have it, then it is of our *Nature*: and conſequently, every *Man* is *God*, even by *Nature*. And whatever is *Natural* for us to have, muſt needs be *Native* and *Inherent*. Why then will they not have it call'd *Natural* or *Native* and *Inherent*? Becauſe Men do call the *Light* of *Nature* ſo. And this is, to beat down that Notion of any *Natural Light* in *Man*. *Thom. Lawſon*, in his Book call'd *The Lip of Truth opened.* Printed 1656. p. 47. ſays, *As for a Natural Light, the Scriptures mention no ſuch thing; ſo when thou writes again, acquaint People what thou means by* Natural; *the Apoſtle ſpeaks of a* Divine *Nature, which the Saints were Partakers of.* 2 Pet. 1. 4. But why do's *Thom. Lawſon* Limit this to the *Saints*? Here the *Quakers* confound themſelves. For they ſay, That *every Man that comes into the World* is *Partaker* of the *Light within*: But the *Apoſtle* here (even as *T. L.* interprets it) ſays of none but the *Saints*, that they are *Partakers* of the *Divine* Nature: which is Plainly the Import of that *Text.* And therefore, the *Light within*, and the

the *Divine Nature* are two things. Becauſe ſome may Partake of the *One*, who do not of the *Other*. Yet *T. L.* will not allow of *Two* Lights. Or that ther is any *Light* in *Man*, that can be call'd *Natural*, *Spiritual*, *Reaſon*, or *Grace*, for which his Adverſary Contends, in theſe very words. But he Anſwers p. 42. *The Light is but one, even Chriſt.* and p. 43. *No Light we own, but Chriſt, who Lighteth every one.* i. e. The *Light within* is not any *Inſpiration* from *Chriſt*, but *Chriſt Himſelf.* Nothing is more a *Receiv'd* and *Common* Principle of the *Quakers* than this; nor more *Zealouſly* contended for. Tho' now they wou'd *Smooth* and *Cover* it, when they ſee it is thoroly *Diſcover'd*, and thereby grown *Odious* to the *Eyes* of the *World.*

If you wou'd know (for it ſeems ſtrange) why they are ſo Earneſt againſt any *Natural* Light. It is this, That thereby they may bring Men to Lean wholly to their own *Light within*; while they think it to be no leſs than *God* Himſelf, and nothing of the Corrupt *Nature* of *Man.* And ſo it becomes a Rule *Superior* even to *Scripture*, or any thing elſe. And thinking that they have no *Light* but this, conſequently, whatever comes into their Heads, they muſt think it to be the very *Voice* of *God.* And then in vain is either *Scripture* or *Reaſon* urg'd to Remove them. For they think they have what is *Infallible* within them. This Renders them (as we find them) *Deaf* to all *Arguments.* This is the moſt Dreadful *Snare* of the *Devil*; wherein when any are Caught, they are Proof againſt *Conviction* or *Repentance*, even in the moſt

Senſe-

Senſeleſs or *Diabolical Hereſies* that *Satan* can put into their Heads. Whereas, if they did Acknowlege a *Natural* and *Fallible* Light in their *Underſtandings*, they wou'd conſider whether ſuch Thoughts were Agreeable to the *Rules* of *Scripture*, and *Reaſon*; and *Correct* their *Thoughts* accordingly. They wou'd then (and not before) be capable of *Inſtruction* and *Improvement*. Then they wou'd *Search* for, and ſoon *Find* (what *W. P.* thought Impoſſible) a certain *Medium* and *Way* to Diſtinguiſh between the *Fallible* ſuggeſtions of the *Light* of *Their own* Corrupted *Nature*, and thoſe *Infallible* Truths, which *God* has Reveal'd in His Holy *Scriptures*. They wou'd *Determin* and *Limit* their own *Looſe* and *Fleeting Thoughts*, by thoſe *Infallible Oracles*. Which they now abſolutely Refuſe, ſaying, That they have the ſame *Spirit*, which gave forth the *Scriptures*. Not only a *Ray* or *Communication* of that *Spirit*; which all *Good* men do *Experiment*, *Working upon*, and *Exciting* the *Natural Light* of their *Underſtandings*; yet *Reſiſtable*, elſe none cou'd be in *Error*: Now it is not with our *Hands* or our *Feet* that we *Reſiſt* it, but with our *Mind*: And our *Mind* cou'd no more *Reſiſt* it than our *Hands*, if our *Mind* had no more *Light* than our *Hands*, or no other *Light* than the *Divine*; unleſs you ſuppoſe that the *Divine Light* wou'd *Reſiſt* it *Self*! But this Argument is more Largely Purſu'd in *Prim. Her.* p. 24. to 29. of which no notice at all is taken in *Appen.* This is not only a *Speculative* Point, but of the laſt Conſequence to the *Quakers*: And the firſt *Step* muſt be taken in order to their *Recovery*

2. This

That, by this, they are not only Equal *to, God in some* Sense; *But that they are very* God *Himself, And that Every* Creature *is* God, *even the* Devil!

2. This has brought them (among other Dreadful consequences of this wild Notion) to say, That the *Soul* which God *Breath'd* into *Man*, was not a *Creature*, but the *Breath*, that is, as they Explain it, the very *Essence*, *Nature*, *Substance*, and *Person* of *God* (as shewn in *Sn*, Sect. 2. &c.) To *Cover* which, and make it appear less *Frightful* to all Men of *Sense* or *Religion*, they wou'd now make it be Believ'd, that they said not this of the *Soul* it self, but of what God *Breath'd* into the *Soul*. Tho' this cou'd not alleviat the *Blasphemy*, to say that God *Breath'd* His own very *Essence* and *Being* into our *Soul*. But when you Read the *Quotations* in the *Sn*. in the Place above Cited, you will see plainly, that it was of the *Soul* it self, and not of any thing in the *Soul* which they spoke. And this will appear, past all Contradiction, if any wou'd be at the Pains to Read those *Authors* whom *G. Fox* there oppos'd; Who allow'd all that cou'd be said of the *Divine Presence* of *God* in the *Soul*, But put the Question concerning the *Soul* it self. *Magnus Byne* (one of their opposers) says, in his *Scornful Quakers Answer'd*. An. 1656. p. 104. *Tho' ther be a Blessed Union between Christ and an Holy Soul, yet ther is a vast Difference between the* Essence *or* Being *of the* Soul, *and* Christ; *the one being still a* Creature, *the other the* Creator *of it*. This *G. Fox* opposes (*Gr. Mystery*. p. 29.) and falls upon him, for calling the *Soul* a *Creature*. *T. Lawson* in his *Lip of Truth opened*. p. 50. Charges him again for the same, and cries, *Thou call'st the Soul a Creature*. *And I. Deny it* (says he) *shew me a Scripture calling the Soul a Creature*, &c. *Mag. Byne* allow'd *a kind of* Infinitness *in the* Soul; *But yet* (says he) *it is not* Infinitness *it self*.

Which

Which *G. Fox* oppoſes (*Gr. Myſt.* p. 90.) but alters the words from *Infinitneſs it ſelf*, to *Infinitneſs in it ſelf*; tho' p. 29. he ſays that the *Soul* is *Infinit it ſelf*. This he Aſſerts, and was not content with any *Kind* of *Infinity*, leſs than *Infinitneſs it ſelf*, which he aſcribes to the *Soul*: And makes it without *Beginning*, as well as *Ending*; that is, from *Eternity*. And to be *One* with *God*, not in ſuch a Spiritual *Unity*, as is allow'd by all *Chriſtians*; but even in *Eſſence*, and to be *God* Himſelf. *Ra. Farmer*, in what he calls *The Great Myſtery of Godlineſs and Ungodlineſs*. An. 1655. p. 26, 27. Allows in theſe words, *That God and Chriſt and the Spirit dwell in Us, and that God and Chriſt and the Saints are One: Yet are we to Underſtand this Union to be only in a way of Relation, through Participation of the ſame Spirit; And this Dwelling to be only in reſpect of Grace, and Powerful Operation and Influence, working in the Hearts of Believers.* &c. But then he tells of another ſort of *Union* which the *Quakers* drive at. *viz. That Themſelves are God and Chriſt, and what God is, they are; And what they are, God is.* That they hold *The Living Soul in Man to be* Un-Created, *and ſo Conſequently, to be* God *Himſelf, and not* Created *by God.* And ſo, That they have a *God Within*, and a *Chriſt within*, thereby *Labouring to beget in Peoples Minds a Contempt and ſlight Eſteem of* Chriſt, *His Word and Ordinances. That what is Declar'd concerning the Death of* Chriſt *at* Jeruſalem, *and His bearing our Iniquities, in His own Body upon the Croſs, is but a Meer* Hiſtory *and* Shadow; *the* Scriptures *are but a* Letter, *and the Ordinances of*

of God, but Fleshly Forms. &c. To this Book *G. Fox* Answers, and to this very *Page* 27. which he Quotes, in his *Gr. Myst.* p. 173. But Recites only 2 or 3 ends of Sentences (according to his Custom) of which the Reader can make nothing. And he do's not so much as *Deny* any Part of this *Charge* (for it is the true *Quaker* Doctrin) But, on the Contrary, Justifies it, in his silly *Squinting* Fashion, saying, *That Jesus Christ is within, except ye be Reprobates. And where Jesus Christ is within, the Word is there, and God is there* &c.

Not *Denying* such a *Charge* of Hideous *Blasphemy*, is, in this Case, a *Confessing* of it. And to give such *General* no *Answers*, shews only a Mind to *Dodge*, and not Plainly to *Discover* the Monstrous *Root* of their *Infernal Heresie.*

But they have *Discover'd* it, Plain enough, as before Quoted. For if the *Soul* of *Man* be not a *Creature* (which you see they have over and over again Asserted) then it must be *God:* for ther is no *Medium.* And not only thus *Negatively* have they Asserted it: But *Positively*, and in the *Affirmative:* They say, that the *Soul* is *Infinite*, even *Infinitness it self*; and without *Beginning.* Which nothing can be but *God.*

And if the *Soul* be *God*, it must follow that ther is no *Soul* but *God.* Which *R. Farmer.* p. 27. above Quoted, do's charge upon the *Quakers*, That *they say, Ther is no Spirit but One, and so Deny any Angel or Spirit.* Which *page G. Fox* do's Quote in his Answer (*Gr. Myst.* p. 173.) but says nothing at all to this. he cou'd not Deny this to be the *Quaker Principle.*

And

And the Conſequence of this is, That ther is nothing *Natural* in *Man:* for if all in *Man* be *God*, then ther is no *Nature* of *Man*, but only the *Nature* of *God.*

This is the true Ground why the *Quakers* will not allow any *Light* that is in *Man* to be *Natural*; no, not that *Light* or *Reaſon* which is *Common* to *All Men.* Nor will be Content to ſay That this *comes* from *God.* No. They will have it nothing Leſs than *God* Himſelf. It was Granted to *G. Fox*, That *the Eternal word Enlightneth All men, with the Common Light of Nature.* This *G. F.* Repeats, and Oppoſes. *The Light* (ſays he) *which Every Man that cometh into the world is Enlightned withal, is not Natural.* What is his Reaſon? Becauſe, ſays he, *The Light was before any thing was Made; and all things that was made, was made by it, which Lightneth every Man that cometh into the World.* By this Argument, nothing at all can be *Natural* to Us; becauſe, not only our *Light*, but our *Life*, and Every thing we have is from *God.* And Conſequently, we, nor any other *Creature* can have any *Nature* at all. And then, ther can he No *Creature* at all; but All is *God.*

Gr. Myſt. p. 172.

This was the *Ranters* Blaſphemous *Notion.* That *God* is Every thing: And Every thing is *God.* Thus they Underſtand that *Text*, That *God is All in All.* i. e. That Every thing comes by *Emanation* from *God*; or that Every thing is the *Nature* and *Eſſence* of *God, Extended*, and *Vary'd*: which *Returns* again into its ſelf, as *Rivers* come from, and Return into the *Sea*; And ſo All things Return into the *Nature* of *God*,

whence they Came. And that ther is no *Nature* or *Being* but only that of *God.*

And this the *Quakers* have Lick'd up from the *Ranters*, from whom they came: And tho' they ſeem to oppoſe them, yet from them they Learn'd, And ſtill Propagate this, with others of their *Vile Errors.*

This is the very Language of the *Quakers.*

Gr. Myſt. p. 100. *Is not this that cometh out from God, which is in God's hand, Part of God, and from God, and to God again? is not this of God's Being? And doth not the Scripture ſay, God is All, and in All?*

ib. p. 90. *Is not the Soul without Beginning, coming from God, Returning into God again, who hath it in His hand— Which brings it up into God, which came out from Him; hath this a Beginning or Ending? And is it not Infinite in it ſelf, and more than all the world?*

ib. p. 29. *Now Conſider what a Condition they call'd Miniſters are in: They ſay, that which is a Spiritual Subſtance, is not Infinite in it ſelf, but a Creature: That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, that is Infinite it ſelf.*

ib. p. 91. *And thou ſays, the Soul is a Spiritual thing, and yet a Creature— But the Biſhop of their Souls Chriſt the Power of God— brings the Soul up into God from whence it came, whereby they come to be One Soul.*

Thus *G. Fox*, which he had learn'd from his *Lear-Father* (as he was call'd) *John Hinks* a Chief man among the *Ranters.* Who allow'd no *Diſtinction* at all betwixt *God* and *Creatures*, but ſaid that All was *God.*

And

And after him, the other *Quakers* proceed in the ſame ſtrain. *Chriſtoph. Atkinſon* ſets down this, as a *Falſe Principle*, which he oppoſes, viz. *That God who is Creator, is Eternally DISTINCT from all Creatures, in His Being and Bleſſedneſs.* And Replies in theſe words, *The Being of God is not* Diſtinct *from them that are Begotten of Him; for as the Father and the Son are one without* Diſtinction, *ſo are they that are Begotten by Him.* And p. 5. he Denies that *Chriſt* or *God* is a *Diſtinct Perſon* from all *Saints* and *Angels. For* (ſays he) *Chriſt is but one in All, and not Diſtinct.* And this ſays he, in his *Title-Page, I was moved by the Lord God of Life to lay open——as it was made Manifeſt in me from the Lord.* And now we ſee the Reaſon why *G. Fox* did not oppoſe what *R. Farmer* charg'd upon the *Quakers*, of their *Denying* any *Created Angel* or *Spirit*, and holding no other *Spirit*, but *God.* This *G. Fox* cou'd not Deny, to be the very *Principle* of the *Quakers.* Nay he Contends and Diſputes for it. In his *Gr. Myſt.* p. 207. he ſets this as an *Error* of the *Profeſſors*, that, *they ſay, God hath a Chriſt Diſtinct from all other things whatſoever, whether they be Spirits or Bodies.* And Anſwers, *God's Chriſt is not Diſtinct from His Saints, nor His Bodies.* So that, by this, not only all *Spirits*, but all *Bodies* are *God's Bodies*; nay every *Body*, as well as *Spirit* is *God.* For ſo it muſt be, if *God* is not *Diſtinct* from them. This is true *Ranterſm.*

Sword of the Lord. p. 3.

And is the Dreggs of that old *Corrupt* Heathen *Philoſophy*, which made *God* to be only *Anima Mundi*, the *Soul* of the *World*; and

consequently, every thing to be Part of *God*, of His *Essence* and *Being*. The *Blasphemous Absurdity* of which has been Expos'd by many of the *Heathens* themselves. And is now lick'd up again by the most *Gross* of *Heathens*, the *Quakers*.

Mr. *Farmer*, in his Book before mention'd, is Large, p. 58. *&c.* in shewing how the *Quakers* took up this from the *Ranters*. That they Approv'd of the *Ranters Principles*. But Blam'd them, for not keeping up to them, to the *Light* that was in them; as they say of their own *Quakers*, when they Listen to the *Flesh*, and are taken *Napping*. In a Book wrote by *G. Fox*, and *Jam. Naylor*. An. 1654. call'd *A word from the Lord, unto all the Faithless Generation of the World*, &c. p. 13. they give this Testimony to the *Ranters*, *You had a Pure Convincement, I witness, which did Convince you, and you started up to be as Gods.* And *Gods* they thought Themselves, and were thought by the *Quakers*, till their *Vileness* (as of the *Quakers* now) was so fully Discover'd, that meer *Shame* Drove all People from them.

Their Great *Edw. Burrough*, and *Fr. Howgill* wrote an Answer to some *Quares* put by one *Reeve*, of which this is the *Second. viz. What the true Creator was, in his own distinct Essence, Nature, and Glory, from all Eternity, in Time, and to all Eternity: And wherein Elect men and Angels differ in their Natures and Glory, Distinct from their Creator in their Persons?* And the Answer of the *Quakers* is, That *the Nature and Glory of the Elect, differs not from the Nature and Glory of the Creator——For the Elect are one with the Creator——* And, *thy word,*

Distinct

Diſtinct Eſſence, I Deny: For the Elect is not Diſtinct from the Creator.

The *Firſt* Quære Asks, *How God is Diſtinct from all Living Creatures?* And the Anſwer is, *He is not Diſtinct from Living Creatures: for in Him Living Creatures Lives, Moves, and hath their Beings.* This ſhews how the *Quakers* and *Ranters* (their *Fredeceſſors*) underſtand that Text. *Act.* xvii. 28. Not, as there Explain'd, and *ver.* 25. That *God* gives *us*, *all theſe things*: But that *theſe things* are *Part* of *God's Eſſence*, and not any *Diſtinct Eſſence* from Him. That ther is but one *Eſſence* or *Being*, which is *God*: Of which All *Creatures* do Partake, in their ſeveral Degrees. By which *Hypotheſis*, as *Sebaſtian Frank* (one of this Horrid *Gang*, in *Germany*) did Impiouſly Blaſpheme, *In Trunco, Deum eſſe Truncum*; *in Porco, Porcum*; *in Diabolo, Diabolum.* O *Aſtoniſhment* to Repeat it! *That In a Block, God is a Block*; *in a Swine, a Swine*; *and in a Devil, He is a Devil.*

Theſe laſt Quotations, I take from Mr. *Farmer*, not having ſeen that *Anſwer* of *Burrough* and *Howgil* to *Reeve*. But *G. Fox*, in his Anſwer to this Book of Mr. *Farmer*, do's not *Deny* them; which ther is no Doubt he wou'd have done had they been Falſe. Nay, on the Contrary, he do's Juſtify the *Doctrin* and ſtand by it. He Quotes the very Place in *Farmer*, where theſe *Quotations* are, *viz.* p. 60, 61, 62. In p. 61. is that *Dreadful Blaſphemy* above Quoted of *Sebaſt. Frank*; there call'd one of the ſame *Gang* with the *Quakers*: and in the ſame *page*, and beginning of p. 62. it is

Compar'd with what I have above Quoted out of *Chriſtopher Atkinſon*'s *Sword of the Lord*, &c. where he Denies *God* to be a *Diſtinct Being* from *All Creatures*. And *G. Fox* in his *Gr. Myſt.* p. 174. Quotes this ſame *Page* of *Farmer*. viz. p. 62. and ſets down this, as one of *Farmer*'s Falſe *Principles*, which he Oppoſes, *He ſaith* (ſays *Fox*) That *God is Diſtinct in His Being and Bleſſedneſs from All Creatures; and that God who is the Creator, is Eternally Diſtinct from All Creatures.* He Quotes the ſame again from p. 53. of *Farmer*, thus, *He ſaith*, That *this God, who is the Creator, is Eternally Diſtinct from All Creatures.* And from p. 55. *That Chriſt being God, only in one Man's Perſon, remains a Diſtinct Perſon from All Creatures and Angels.* And *G. Fox*'s Anſwer is, *This is Contrary to Scripture.* And he Quotes ſome of the *Scriptures*, which they uſe to wreſt to this *Blaſphemous* Purpoſe, as That *God is All in All. In Him we Live and move* &c. And he Diſowns not *Sebaſt. Frank*, or his *Blaſphemy.*

Thus they hold, That *Chriſt* is *God*, not only in *One* Man's *Perſon*, i. e. in the *Perſon* of our Lord *Jeſus* of *Nazareth*; but in Every one of their *Perſons*; and as much *Incarnat* in *Them*, as in *Jeſus*: Nay, as much in Every other *Man*; ay and *Beaſt* too, by this Principle; which Degrades *God* into a *Stock*, to a *Swine*, to a *Devil*! (O Horror!) who, by this Means, wou'd Maintain His *Equality* with *God*: And has Taught it to the *Quakers*.

Who,

Who, from his Inſpiration, think Themſelves to be *Infinit* and *Eternal*, as *God* is! Thus ſays *G. Fox*, in the *Introduction* to his *Battledoore for Teachers and Profeſſors* &c. *All Languages are to me* (ſays he) *no More than Duſt, who was before Languages were.* And p. 214. *Next follow a few words by* George Fox, *Who is before Confuſion or Many Languages were.* In the ſame Strain, ſays *James Parnell*, in his Book Intituled *The Watchers* &c. p. 37. *To the End of all Diſputes and Arguments I am come; for before they was, I AM.*

And thus it muſt be, if their *Soul* be not a *Creature*, and have no *Beginning*, as before has been Quoted, out of their Books.

It will not now ſeem Strange, That they Allow no *Created*, that is, no *Human Soul* to *Chriſt*, Since they Deny it to themſelves.

This you may ſee in *George Whitehead* his *Anſwer* to *Thomas Danſon* his *Synopſis of Quakeriſm.* Printed *An.* 1669. p. 18. There he ſays, *As to* T. Danſons *telling of the Son of God's Incarnation, the Creation of his Body and Soul, the Parts of that Nature he Subſiſted in* &c. *To this I ſay, if the Body and Soul of the Son of God were both Created, doth not this render him a Fourth Perſon? for Creation was in Time——Where doth the Scripture ſay, That his Soul was Created?*

The Conſequences of this Horrid Opinion Engages the *Quakers* to believe That *God* may *Grow* and *Encreaſe*, be *Born*, and *Suffer*, becauſe they find it ſo with Themſelves. They Suppoſe that what they call the *Seed* in their

Hearts, do's *Grow* from a *Seed* to become a *New-Born Child*: Thence to be a *Son*, that is, in the Perfection of a *Man*: And thence, by Degrees to *Encrease*, till it be *God*! This is the *Climax* of the *Quaker-Perfection*; for they Cannot say that they were *Perfect* at first. Thus *Will. Penn* gives it Us, in his *Christian Quaker*. An. 1674. p. 98. *When* (says he) *what was but in the Condition of a SEED*, or *NEW-BORN CHILD*, *shou'd become the ONLY SON*, *the WONDERFUL COUNCELLOR*, *the MIGHTY GOD*, *the EVERLASTING FATHER*. This is the same Language with *Will. Bayly*, in his *Works*. p. 291. *CHRIST is known* (says he) *to be first a* Holy thing; *then a CHILD* given; *and a SON* Born; *Which is EMANUEL* God *with Us*, *a* Saviour, *a* Wonderful Councellor, *the MIGHTY GOD*, *the PRINCE OF PEACE* &c.

And this is not said of Our Blessed Lord *Jesus* of *Nazareth*, his *Conception* in the *Womb* of the *Virgin MARY*, and being *Born* of her *Body*: But the *Quakers* Mean it, as all fulfill'd Within Themselves. *viz.* The *SEED Sown*, or *Conceiv'd* in their *VIRGIN Hearts*, which, at the first, in *Embrio*, is only a *Holy thing*; But *Encreasing*, it becomes a *Child*, in the *Womb* of the *Heart*; thence *Repening*, it has a *Spiritual BIRTH*, and is a *SON Born*; Which *SON Grows* up to be at last the *MIGHTY GOD*, the *EVERLASTING FATHER*.

Nor do they Suppose that *Christ* was any otherwise *Born* of the Blessed *Virgin*, than as He is thus *Born* in *Themselves*. They *Allegorize* all the *History* of His *Incarnation*, into this

this *Spiritual Birth* of the *Light*, which they Call *CHRIST*, in their *Hearts*. The *Virgin MOTHER* of *God*, is a *Virgin HEART*, wherein *God* is *Conceiv'd* and *Born*. They have *Spiritual Shepherds* too, *keeping their Flocks by Night*. A *Spiritual STAR* in the *EAST*, *Spiritual WISE MEN* who follow'd it, to a *Spiritual BABE*, in a *Spiritual INN*, *MANGER* &c. And all this Perform'd *Within* them, *Now*, at this Day! *Awake therefore NOW* (ſays *Will. Bayly*, p. 292. of his Works) *Ye Shepherds, who have been keeping your Flocks by Night, and Look ye Upwards, ye Earthly-Minded, and behold His* Star *in the* Eaſt; *the* Wiſe Men (*whoſe Eyes are in their Head*) *have* Seen *it, and been* Led *by it, till the* Babe *was found Lying in a* Manger, *for in the* Inn *ther was no Room for him. He that hath an Ear to Hear, let him Hear.*

Thus they Commonly Conclude, when they Speak *Myſtically*. This is to ſhew, that they Mean not according to the *Letter*. Therefore they Cry, *He that hath Ears* &c. For it is not given to Every One, to Underſtand theſe *Quaker Myſteries*! Therefore they ſpeak to Us in *Parables*, that *Seeing* we might not *See*, nor *Underſtand* them; for they think Us not *Worthy*; as having Harden'd our Hearts againſt them!

Let me here ſet down a Quotation more at Large, out of the fore-cited place of *Will. Bayly*'s Works, p. 291, 292. It will give the Reader a Plainer *View* of this their Principle. And they Complain often, that their Words are given too Short, and the whole Sentences not Produc'd

Produc'd at Large. Thus then ſays that *Renowned* Quaker.

"So now this *Chriſt* was before the World "(that now is) began, and was a *Seed* before "any Name was given to it; which, in pro-"ceſs of time, being *Begotten* of *God*, was "*Born* of a *Virgin*, had a *Body* Prepared to do "the will of his Father (as it is at this Day;) "But none knows him (or ever ſhall) *Born*, "but of a *Virgin* (he that hath Ears, let him "hear) Whoſe Eye is Single, Mind ſtayed on "God, Forſakes all, takes up the dayly Croſs, "denies Self—— Theſe only know him *Born*, "tho' once, like *Mary*, ſaid, *How can this be*, "*Seeing I know not a Man?* (Seeing I have no "*Strength*, *Wiſdom*, *Parts*, or *Abilities* of my Own:) "But the Anſwer is, at it was, (Be thou but "the *Virgin*) *The Power of the Moſt High ſhall* "*Over-Shadow thee*, *And that Holy thing*, *which* "*ſhall be Born of thee*, *ſhall be Called the Son of* "*God:* This was *Chriſt*'s Name in the Womb, "a *Holy thing*. Read within—— This is the "I AM, which was before *Abraham*—— the "*Virgin* is Subject to the *Power* of the *Moſt* "*High*, Where *Chriſt* is known to be firſt a "*Holy thing*, then a *Child* given &c. [*as before* "*Quoted*]—— That which may be known of "*God* (or *Chriſt*, which is *One*) is Manifeſt *IN* "People, there He is, and is *ONLY* to be "found—— This is that *God* (which *Paul* Prea-"ched to the *Athenians*) that Made the *World* "&c.

Thus *Will. Bayly*. And, by this, you ſee, That they make *God* and *Chriſt* to be all *One*. That this *God* was a *Seed*, before any *Name* was

was givin to it. *i. e.* from *Eternity.* That this *God*, do's *in proceſs of time*, even *at this Day*, Beget *God*, *IN* Us. That this *God* do's *Grow* and *Encreaſe IN* Us, from a *Seed*, to a *Child*, then to a *Son*, laſtly, to be the *MIGHTY GOD*, the *EVERLASTING FATHER*!

Again you ſee, how they *Allegorize* the *Virgin* of Whom *CHRIST* was *Born*, to a *Pure* or *Virgin HEART.* That when *Mary* ſaid, ſhe knew not a *Man*, by *Man* here was only Meant *Our own Wiſdom*, *Strength*, *Parts*, or *Abilities*, out of which *Chriſt* cou'd not be *Born.* That they know Him *Born* of them, at this *Day*, as *Mary* knew Him *Born* of Her.

And indeed it do's not Appear, That they think Him to have been *Born* any otherwiſe of Her, than He is of Them. that is, Not of her *Body*, in a *Literal* Senſe, but only in the *Womb* of her *Heart*, as in Theirs!

They ſay that *Chriſt*, or the *Light* is *Begotten* of *God.* But they ſay not this of that *Prepared Body* (as they call it) of *Jeſus* of *Nazareth*, in which *Chriſt* or the *Light* Dwelt, which was *Literally* Born of the *Virgin MARY.* Whom they do not (that I can find) own to have been a *Virgin*, in the Common Acceptation of the Word, that is, who had no *Carnal Knowlege* of a *Man*: but only that ſhe had a *Pure*, that is a *Virgin HEART.* Therefore they are Deſir'd to tell us, who they think was the *Immediate Father*, not of *Chriſt* or the *Light*, but of that *Prepared Body* of *Jeſus* of *Nazareth*? Whether they think, as ſome *Sociniani* have done, that it was *Begot*

by

by *Joseph*, in the Ordinary way of *Generation*? If they *Wave* giving any *Answer* to this, It is *Owning* that they do think so. For if they Believe as all other *Christians* do, they can have no *Scruple* in *Owning* of it. Especially *Now*, when they are upon *Smoothing* of their *Principles*, and Endeavouring to make them Appear the same with other *Christians*, particularly with the *Doctrin* of the 39 *Articles* of the *Church* of *England*.

And in their Answer to this, I here give them Caution, to Avoid *Ambiguity* of Terms. That they Word it not, Who was the *Father* of *Christ*, or of *Jesus*; for they can call their *Light within* sometimes by the Name of *Jesus*, that is, a *Saviour*, as well as by the Name of *Christ*, that is, *Anointed*: But that they Answer Directly, Who was the *Father* of that *Outward Body* of *Jesus* of *Nazareth*, the *Son* of *Mary*. And that they say not only, Who was his *Father*; for they may say, it was *God*; which is true, in a Large Sense, as He is the *Father* of All *Living*: But that they tell, Who was his *IMMEDIATE Father*. And whether He was *Begotten* of Any *Mere* Mortal *Man*?

I Desire them to keep in the word *Mortal*, because they have a Notion of an *Eternal Manhood* of *God* (as shewn in the beginning of the *First Part*) Therefore, I Desire they may say, whether our *Jesus*, was *Begotten* of any *MORTAL Man*? And because they have a *Sense* too, in which they think that *God* or the *Light* may *Dye* in Our *Hearts*, Therefore, that they add the word *Mere* to *Mortal*, and say, Whether the *Outward Body* of *Jesus* of *Nazareth*, which was

was *Born* of *Mary* the *Wife* of *Joseph*, was *Begotten* by any *Mere Mortal Man?*

Ther is Need of all this *Caution* with these *Quakers*, as sufficiently shewn before. It is Impossible otherwise to Hold them! Ther are None who have such *Starting-Holes* and *Evasions* as they have: With all their *Pretences* to *Plainness* and *Sincerity!*

Now if they shall *Answer*, in the *Terms* before set down, That *Jesus* was *IMMEDIATLY Begotten* by *God*, in the *Womb* of the B. *Virgin*: Then that they give a Good Reason, Why He was not *Properly* the *Son* of *God*. Or otherwise, That they *Disown* that Representation of their *Belief* which *Will. Penn* has Given, and says it in their Name, *viz. That the outward Person which Suffer'd was* Properly *the Son of God, We Utterly Deny.* As has been before Quoted from p. 146. of his *Serious Apology.*

Then let them *Own*, That *Christ* was otherwise *Begotten* and *Born* of the Blessed *Virgin*, than He is in their *Hearts*, or Ever was, or will be in any other *Person.* That only at that Time, in the *Womb* of the Blessed *Virgin*, and Never Before, He did Assume our *Flesh* into an *Hypostatical* or *Personal Union* with His *Divine Nature:* And that He is now *Truly* and *Properly* a *Man*, in *Compleat* Human *Nature*, of an *Human Soul*, and *Human Body*, And likewise, *Truly* and *Properly* the *Son* of *God* (Contrary to *Will. Penn.*) And that He is not such in Any *Other* Person *Whatsoever.* Not in the *Person* of *Will. Penn*, *G. Whitehead*, or Any of the *Quakers.* Reader, forgive me for using so many

many Words, Leſs *Particular* and *Poſitive* will not do with theſe Men. It is for their ſakes that I do it, That I may, by any Means, if Poſſible, Open their Eyes, to *Diſcover* their *Horrible Deluſions!*

They have, by this Means of *Allegorizing* the *Incarnation* and *Birth* of our *Bleſſed Saviour* from the *Letter*, to their Imagined *Conception*, *Birth*, *Paſſion*, *Death*, and *Reſurrection* of the *Light within*, taken away all *Certainty* whereby we may know, Whether ever ther was Such a *Man* in the World as *Jeſus Chriſt*, or that He ever did any *Miracle*, or had any *Atteſtation* from *Heaven* for His *Miniſtry*.

That Moſt Expreſs, of the *Glorious Appearance* of a *Light* from *Heaven*, Deſcending *Leaſurly* and *Hovering*, upon the *Head* of *Jeſus*, at His *Baptiſm*, after the Manner that a *Dove* Lights upon the Ground, the *Quakers* have *Deny'd*, that is, turn'd it to an *Allegorie*. *Doeſt thou believe* (ſays *G. Whitehead* to his Opponent, in his *Truth Defending the Quakers*. p. 42.) *That it was viſible to the Carnal Eye, as a Created Dove is? or its Lightning* (I believe he Meant *Lighting*) *upon Him as a Dove, was in reſpect of its Nature and Comlineſs?* By this they Mean, That *Innocency* and *Simplicity*, like that of a *Dove*, was all that did Light upon *Jeſus*, or which Expreſt His *Nature* and *Comlineſs*, at that Time. And then indeed they might well Ask, *Was it viſible to the Carnal Eye?* But, by this, they have Quite *Overthrown* the *Validity* of that *Miraculous Atteſtation* given to *Chriſt*, And ſo they have done to all the Reſt. That, as I ſaid, they have not left *One Single Proof*, that Ever ther

was

was ſuch a Man in the World. For that can not be known, but by *Outward Acts*, and *Atteſtations*. And if they can be thus Turn'd, ther is an End of all *Proof* from them.

But they wou'd have no other *Proof* for *Chriſt*, or His *Miſſion*, than ther is for their Own: Since they vouch *Themſelves* to be *Chriſt* and *God*! Indeed, as many *Gods*, as ther are *Quakers!* For if, as they ſay, the *Seed* in them can *Grow* up to be *God*: That *God* do's *BEGET Himſelf* in them: Then I do not ſee how they can avoid the Conſequence of a *Multiplication* of *Gods!* Of *God*'s having a *Beginning*, and being *Created*! For if He be *Begotten* in *Time*, Every *Day*, in Every New *Quaker*, He muſt be *Created*, and ſo, is both the *Creature*, and the *Creator*!

If He be Capable of *Encreaſe*, of *Growing* up from a *Seed*, to a *Child* &c. He muſt likewiſe be Subject to *Diſſolution!* He muſt be Lyable to *Infirmities* and *Paſſions*, as We are!

And this the *Quakers* do not Deny. Nay, they Argue Expreſly for it. They take in a *Literal* Senſe thoſe Expreſſions in *Scripture*, Where *God* is ſaid to *Repent*, to be *Weary*, to *Suffer* &c. ſeveral of which *G. Whitehead* Quotes in his *Divinity of Chriſt*. p. 56. as *Iſai.* 63, 10. Amos. 2. 13. Hos. 11. 8, 9. Pſal. 95. Gen. 6. 6. Pſal. 78. 40. Iſai. 1. and *chap.* 43. 24. Theſe he brings as an Anſwer to the Argument of *Thomas Vincent* (againſt whom he Diſputed) That *Chriſt*, as *God*, Cou'd not make *Satisfaction* for our *Sins*, becauſe, as *God*, He cou'd not *Suffer*. The Contrary of which *G. W.* here Endeavours

deavours to Prove; and brings these *Texts*, to shew, That *God* can *Suffer*.

These are the *Natural* and *Necessary Consequences* of this *Mad Foundation* of the *Quaker Faith*, in Setting up their *Light Within* for *Christ* and *God*.

I am Weary in Pursuing their *Blasphemies*. But it is Necessary, in Order to Un-Deceive the *Simple* and *Deluded* among them: Who know not these *Depths* of *Satan*, into which they have been Led.

Especially Considering the *Tenacious Obstinacy* of their *Leaders*, Who, tho' they know these things, Yet, for *Popularity*, or other Ends, will not Suffer their *Implicit Followers* to *Repent*. But *Buoy* them up, with all the *Artifice* and *Cunning* they are Able, to Believe, That all is Well. And to adhere firmly to All that they haue Taught them from the Beginning. And that, *IN ALL THE PARTS OF IT*.

Some Texts Rescu'd from the False Glosses *of the* Quakers, *to favour the* Universality *of what they call The* Light within.

3. Let me, for a Conclusion, Rescue some *Texts* of *Scripture*, which the *Quakers* have wrested, to their own Destruction; And upon which they build their wild Notion of the *Light-Within*. That being undeceiv'd in this, they may, by the Blessing of God, see their *Error* and Return. Their Chief *Text*, which they have Constantly in their Mouths, is *Rom.* x. 8. *The word is Nigh thee, even in thy Mouth, and in thy Heart: that is the word of Faith which we Preach.* This *word* of *Faith*, they take to be the *Light*, which is in Every man of the World: and not to Refer to the *outward Christ*, or to the *Faith* in *Him*; His *outward Suffe-*

Sufferings and *Death*: but to the *Faith* in their *Light within*, which Every man has, even thoſe who never heard of *Jeſus* of *Nazareth*. But the very next words, *ver.* 9. ſhew the *Apoſtle*'s Meaning to be quite otherwiſe, and to Refer wholy to *Faith* in the *outward Chriſt*. *This is the word of Faith, which we Preach* (ſays he) *That if thou ſhalt Confeſs with thy Mouth the Lord Jeſus, and ſhalt Believe in thine Heart, that God hath Raiſed Him from the Dead, thou ſhalt be ſaved.* Now that by *Faith* the Apoſtle did not mean that *Light* which is Common to All men, is plain from 2 *Theſſ.* iii. 2. *For all men have not Faith.* Says he. You ſee here, That in the very next *verſe* following *Rom.* x. 8. (which is the *Quakers* Text) the *Apoſtle* do's Limit it Expreſsly, not to the *Light within*, but to *Faith* in the outward *Jeſus*. So in *Deut.* xxx. 11, 12, 13, 14. Whence the *Apoſtle* Quoted it, the very next *Verſe* immediately Before, *viz.* Ver. 10. do's Limit theſe words in *Moſes*, to the outward *Book* of the *Law*, and not to their *Light within*. For thus ſays he, *If thou wilt hearken unto the Voice of the Lord thy God, to keep His Commandments, and His Statutes, which are Written in this Book of the Law — For this Commandment, which I Command thee this Day, is not far off — It is not in Heaven — or Beyond the Sea* &c. And *Chap.* xvii. 18, 19, 20. The *King* is Commanded to *Write him a Copy of this Law, in a Book, out of that before the Prieſts the Levits.* And to *Read therein, all the Days of his Life: That he might* (thereby) *Learn to Fear the Lord his God, to keep all the words of this Law, and theſe Statutes, to do them.*

Was he to *write* a *Copy* of the *Light within* in a *Book*, out of the *Levits Book?* And by *Keeping the words of this Law*, was no More Meant, than to Keep to his *Light within?* Cou'd that have told him all that was Commanded in the *Law* of *Moſes?* How came all the *Heathen* then not to Know it? for they had the *Light within.* As little cou'd it, of it Self, without the Help of outward *Revelation*, have Diſcover'd a *Meſſiah*, the *Son* of *God*, to be *Incarnat*, and offer'd up a *Sacrifice* for the *Sins* of the *World.* This *Faith*, as the *Apoſtle* truly Says, *All men have not.* None Ever had it, by Means only of their *Light within.* But either by Expreſs *Revelation*, ſuch as was Given of it to *Adam*, to *Abraham*, and the *Prophets*; or by the outward Means of *Hearing*, as the *Apoſtle* ſays, in that ſame Chap. of the x. *Rom.* ver. 17. Deſcribing how that ſame *Faith* commeth of which he ſpoke *ver.* 8. And he ſays, That it *cometh by Hearing.* viz. The *outward Preaching* of it. For, as he ſays, *ver.* 14. *How ſhall they Believe in Him, of whom they have not Heard? And how ſhall they Hear without a Preacher?* So *Mad* and Void of all *Common Senſe*, as well as moſt *Impious* and *Heretical* Is that *Quaker Expoſition* of *Deut.* xxx. 14. And *Rom.* x. 8. Whereby they wou'd Exclude the outward *Chriſt* from being the *Object* of the *Chriſtian Faith:* And *Blasphemouſly* Tranſlate it to *Themſelves*, that is, to their own *Light Within.* And, by this, make the *Chriſtian Faith* Common to all *Mankind*, even to thoſe who never Heard of the outward *Chriſt:* Which is, To make *Him*, His Bleſſed *Death* and

and *Paſſion*, *Uſeleſs* and *Un-neceſſary* to the World!

Another *Text* they urge mightily for the *Univerſality* of their *Light within* is *Joh.* 1. 9. *That was the true Light, which Lighteth Every man that cometh into the World.* This they Underſtand of *Faith*, the True, Saving *Faith*: and ſo ſuppoſe that *Every Man* muſt have it. But the *Apoſtle*, from the beginning of this *Chap.* was ſpeaking of the Λόγος the *Divine Word*, by whom *All things were Made.* And therefore, not only what *Light*, but what *Life*, Every man, or any *Creature* has is from Him. *Seeing He giveth to All Life and Breath and All things. For in Him we Live and Move and have our Being.* Now that *Light* which He giveth to *All Men*, is not the *Light* of *Faith*; which *All Men* have not; But the *Natural Light* of our *Underſtanding*, which is Common to *All Men.* And is a *Ray* Communicated from the *Supreme* Λόγος or *Reaſon.* Act xvii. 25. 28.

The Quakers, to Avoid this, ſet about that Mad Task, of Proving that All men have not *Reaſon*, as before is ſhewn. And yet wou'd give All men *Faith*; of which no man is Capable without ſuppoſing him to have the uſe of his *Reaſon.* Otherwiſe a *Tree* or a *Stone* might *Believe*, as well as a *Man.*

I will Name but one *Text* more, upon which they *Chime* Exceedingly, that is, 1 *Joh.* 2. 20, 27. *But ye have an Unction from the Holy one, and ye know All things—— And ye need not that any man Teach you, but as the Same Anointing Teacheth you of All things.* This they Interpret

of the *Light within*, which is Common to *All Men*. But then, by this, it wou'd follow, That *All Men* do know *All things*. Quite contrary to what the *Apoſtle* there Suppoſes, who ſpeaks of thoſe who *Knew* not the *Truth*. And Applys this of the *Anointing* only to thoſe who *Knew* the *Truth*. Ver. 21. *I have not written unto you, becauſe ye know not the Truth; but becauſe ye Know it* &c. Therefore this of the *Anointing* was ſpoken only To and Of the True *Believers*, and not of *Infidels*, or Generally of *All Men*, as is Plain to any who Read that *Chapter*.

Theſe are the Chief *Texts* they Inſiſt upon, for the *Univerſality* of *Faith*, which they call *The Light within*. And they All prove Directly againſt them. Ther are others ſo *Forc'd* and *Strain'd*, as need not Confutation. As 2 *Pet.* 1. 19. *We have alſo a more ſure word of Propheſy* &c. which they apply to their *Light within*. Whereas it was plainly ſpoken of the Holy *Scriptures*; as the next *Verſe* do's Expreſsly Determin it. *Knowing this firſt, that no Propheſy of SCRIPTURE is of any Private Interpretation.* I wiſh the *Quakers* wou'd Reflect Seriouſly upon this. It wou'd correct the Exorbitancy of their *Private Interpretations*, by what they call their *Light within*, Different from the Senſe of the whole *Catholick Church*, in All *Ages*. And let them ſee and Conſider, that ther was Great Reaſon for that Caution given in this ſame *Epiſtle*, *Ch.* iii. 16. That the *Unlearned* and *Unſtable* do *wreſt* the *Scriptures* to their own *Deſtruction*.

The

The *Quakers* pretend ſometimes to be Determin'd by *Scripture*: and to admit of no *Interpretation*, which is not in *Expreſs words* of *Scripture*. See a Book of theirs call'd *The Divinity of Chriſt*; Wrote by *G. Whitehead* and *G. Fox*, where in the *Epiſtle*, they ſpeak thus. *Where do the Scriptures ſpeak of three Perſons in the Godhead, in theſe Expreſs words? Let us ſee where it is written. Come do not ſhuffle, for we are Reſolv'd the Scriptures ſhall Buffet you about. And where doth the Scripture ſpeak of a Human Nature of Chriſt in Heaven? And where doth the Scripture ſay, the Soul is Part of Man's Nature? Give us plain Scripture, without Adding or Diminiſhing. Come let us ſee Chapter and Verſe*, &c.

Now the *Quakers* cannot Refuſe the ſame *Meaſure* which they have *Meated* to others. Therefore let us ſee *Chapter* and *Verſe* where *The Light within* is ſpoke of, *In theſe Expreſs words?* wher is ther any thing of *Faith* in the *Light within*, of *Believing* In *The Light within*, as this *Appen* do's often ſpeak? Where is it ſaid, that *Chriſt* was not the *Lamb*, but that the *Lamb* was in *Chriſt?* where is ther a word of the *Manhood* of *God?* of *Chriſt*'s Heavenly *Fleſh*, *Blood*, and *Bones?* of His *Fleſh* that was *Crucify'd*, when *Adam* Fell? Where is His *Body* call'd a *Garment*, or a *Veſſel?* where ſhall we find the Diſtinction of Chriſt *Without*, and *Within*, of an *Outward*, and an *Inward Chriſt?* of the *Shedding* of His *Blood* within *Us?* of the *Blood* and *Bones* of our *Light within?* where is it ſaid, that the *Perſon* who *Suffer'd* upon the *Croſs*, was not *Properly* the *Son* of *God?*

He is oft call'd *The Son of God*, what *Text* ſays, that He was not *Properly* ſo, *In theſe Expreſs words?* Come Produce *Chapter* and *Verſe*— Where are the Holy *Scriptures* call'd *Beaſtly ware*, *Serpents meat*, *Death*, and *Duſt*? Where is the *Text* for *Theeing* and *Thouing*, and for not taking off your *Hats?* For your *Silent-Meetings?* For the *Ceaſing* of *Baptiſm* and *The Lord's Supper?* For *Womens Preaching*, and *Womens Meetings*, which you call the *Good Ordinance* of *Jeſus Chriſt?* what *Text* do's Aboliſh *Tythes*, *in theſe Expreſs words?* or Declare all going to *War* to be unlawful? To keep *Holy-Days?* or *Marry* by a *Prieſt?* Where is it ſaid, that the *Quakers* are *Infallible?* That their *Preachings* are of as *Great Authority* as the *Scriptures*, and *GREATER?* And their *Sufferings* more *Unjuſt* than the *Sufferings* of *Chriſt?* That the *Blood* of *Chriſt* was no more than the *Blood* of another *Saint?* That ther is no *Heaven* or *Hell* but *Within* Men? That ther ſhall be no *Reſurrection* of our *Dead Bodies*; or *General Judgment*, at the End of the world?

Theſe are the men who call for *Scripture*, for every thing! And will allow of no *Inferences*: But will have All, in *Expreſs Words!* And yet they have ſet up the moſt *Un-ſcriptural Jargon* that ever was heard of in the world. They Demand *Scripture* for *Chriſt*'s having any *Human Nature* in *Heaven*: becauſe they Deny it. They Require *Scripture* for the *Soul* being *Part* of *Man's Nature*: becauſe they make it a *Part* of *God*, as before ſhewn. Let them then Produce *Scripture* for the *Soul* being a *Part* of *God*, for its being *Infinit*, and without *Beginning*, which they Aſſert, in theſe *Expreſs words*.

Gr. Myſte. p. 90.

Will.

Will. Penn, ſpeaking of *Baptiſm*, and *The Lord's Supper*; Denies them to be *Ordinances* of *Chriſt*. And for this Reaſon, ſays he, *The Appellation*, Ordinances of Chriſt, *I therefore Renounce, as Un-ſcriptural and In-Evangelical.* Yet the *Quakers* call *Womens-Preachings*, and *Womens-Meetings* (ſet up by *G. Fox*) *The Good Ordinances which Chriſt Jeſus hath ſet up in His Church.* And Accus'd thoſe who oppos'd them, of no leſs than *Rebellion againſt the Living God.* *Reaſon againſt Railing.* p. 108. Solom. Eccles ter to I. Sto- John Babels Builders. 1ſt. Part. p. 15.

This, to all Conſidering men, is ſufficient to Render them *Self-Condemn'd.* But they have a *Salvo*, which will carry with their Deluded Followers; that is, That their Appealing to *Scripture*, is only an *Argumentum ad Hominem*, againſt thoſe who do own the Holy *Scriptures* for their *Rule:* which the *Quakers* do not; but Reſolve all into the Guidings of their *Light within*: which they make the only True *Goſpel* and *Faith.*

And my Deſign is not ſo much to *Confound*, as to *Convert* them. Therefore I wou'd Intreat the *Sober-Minded* among them, to Conſider of that *Goſpel* and *Faith* which the *Apoſtles* Preached; Whether they Taught a *Faith* in the *Light within*; or rather a *Faith* in the *Outward Jeſus*? What was it, which St. *Peter* Preach'd to *Cornelius*? Ther was not a word of the *Light within*, or Reading *within*, Liſtning to that *Within*, or the like. But of *Faith* in the outward *Jeſus* of *Nazareth. That through His Name, whoſoever Believeth in Him, ſhall receive Remiſſion of Sins.* And *Cornelius* had the *Light within* before: and the Atteſta- *Act.* x. 38, &c.

tion of *God*, that he had truly *Follow'd* it. *ver.* 2. And if that had been ſufficient for *Remiſſion* of *Sins*, what needed another *Faith*, in an *Outward* Man, *Jeſus* of *Nazareth*, have been Preach'd to him? And why was that *Faith* which *Peter* Preach'd, call'd, *Words by which* Cornelius *and all his Houſe ſhou'd be ſaved*: And that *God had granted to the Gentiles Repentance unto Life*, by allowing the *Faith* in *Jeſus* of *Nazareth* to be Preached unto them, if *Faith* in the *Light within*, and obedience to that, had been *Sufficient*, without *any thing elſe*? If Good *Cornelius* had Dy'd, before the *Goſpel* had been Preach'd unto him (as I before have ſaid) I will not take upon me to Determin of him; but leave him to the *Un-covenanted Mercy* of *God*: But if *Cornelius* had Rejected the *Faith* in *Jeſus* of *Nazareth*, for the *Remiſſion* of his *Sins*, when Preach'd to him, all his Former obedience to his *Light within*, had not been *Sufficient* to *Save* him. And therefore the caſe of the *Un-converted Gentiles*, upon which the *Quakers* do ſo much Depend, will be no Relief to them; who do, after the Preaching of the *Faith* in *Jeſus* of *Nazareth*, ſet up their *Faith* in their *Light within*, as *Sufficient* without *It*, for the *Remiſſion* of their *Sins*.

Act. xi. 14, 18.

I do beſeech theſe *Quakers* likewiſe to conſider that large Deſcription which the Apoſtle *Paul* gave of the *Goſpel* which he Preached; whether it was the *Faith* in *Jeſus* of *Nazareth*, His *Outward Sufferings*, *Death*, and *Reſurrection*; or the *Faith* in the *Light within*?

More-

Moreover Brethren (ſays he) *I Declare unto you the Goſpel which I Preached unto you*——*by* 1 *Cor.* xv. *which alſo ye are ſaved, if ye keep in memory* 1, 2, &c. *what I Preached unto you, unleſs ye have Believed in vain: For I Delivered unto you firſt of all, that which I alſo Received how that* Chriſt *Dyed for our Sins according to the Scriptures: And that He was ſeen of* Cephas, *then of the* Twelve: *After that, He was ſeen of above Five hundred Brethren at once*——*After that, He was ſeen of* James; *then of all the* Apoſtles. *And laſt of all, He was ſeen of* Me *alſo.* This cannot be Apply'd, by any means, to the *Light within*, which cannot be ſeen of any body. And this Great *Article* of the *Reſurrection* of *Chriſt*, was the Chief thing in conſideration of which *Matthias* was Choſen in the Room of *Judas*. *Wherefore of theſe men which have Company'd with us,* Act. i. *all the time that the Lord* Jeſus *went in and* 21, 22. *out among us, beginning from the Baptiſm of* John, *unto the ſame Day that He was Taken up from us, muſt one be Ordained, to be a witneſs, with us, of His* RESURRECTION. This was the Great *Foundation* of the *Chriſtian Faith,* 1 *Cor.* xv. for ſays, St. *Paul, If Chriſt be not Riſen, then* 14. *is our Preaching vain; and your Faith is alſo vain.* Do's not this make the Faith in the *Light within*, to be a *Vain* Faith? At leaſt, this is a Demonſtration, that it was not the *Faith* which the *Apoſtles* Preached. For the *Apoſtles* do Teſtify that the *Faith* which they *Preached*, had been *Vain*, if *Chriſt* be not *Riſen*. *Yea and we are found Falſe Witneſſes of God* (ſay they) *becauſe we have Teſtify'd of God, that* ver. 15. *He Raiſed up* Chriſt *whom He Raiſed not up, if*

ſo

ſo be that the Dead Riſe not. But againſt all this Conviction, the *Quakers* will not let this be Meant of the *outward Reſurrection* of *Jeſus* of *Nazareth*, but of the *Riſing* up of the *Light* in their *Hearts:* And therefore, they come in for *Witneſſes* of the *Reſurrection* of *Chriſt*, jointly with the *Apoſtles.* Which is *Monſtrous* to Believe! But it is true. For thus ſays *Edw. Burrough* in his *works.* p. 42. *We witneſs the ſame Chriſt made Manifeſt in Us, and His Reſurrection; not becauſe* Paul *ſaid ſo; But we have ſeen it, And are Witneſſes of it.*

And *Will. Penn*, in his *Primitive Chriſtianity.* p. 103. Deſcribing thoſe who are True *Miniſters* of *Chriſt*, ſays *Miniſters of Chriſt are his* Witneſſes; *And the Credit of a* Witneſs *is, that he has* Heard, Seen, *or* Handled. *And thus the Beloved Diſciple ſtates the Truth and Authority of their Miſſion and Miniſtry.* 1. Joh. 1. 1, 3. That which we have Heard, which we have Seen with our Eyes, which we have Looked upon, and our Hands have Handled, that Declare we unto you— *I ſay, if Chriſt's Miniſters are His* Witneſſes, *they muſt* Know *what they ſpeak; that is, they muſt have Experienc'd and Paſt through thoſe* States *and* Conditions *they Preach of, and* Practically *know thoſe Truths they Declare of to the People; or they come not in by the Door, but over the Wall, and are Thieves and Robbers.* Thus *Will. Penn.* And in the *Contents* of this *Chapter.* p. 97. He Intitules this Fourth *Sect.* thus. *Chriſt's Miniſters, True* Witneſſes, *they ſpeak what they* Know, *not by* Report.

So

So that, by this, the *Quakers* know nothing of the *Reſurrection* of *Chriſt*, by *Report* of the *Apoſtles*, or others who *ſaw* it: But only that ſort of *Reſurrection* which (they ſay) they have *Experienc'd*, *Paſs through* themſelves, and *Practically Known*, of *Chriſt* in their *Hearts*. And they Pronounce all thoſe who *Now* Preach the *Reſurrection* of *Chriſt*, which they have not *Seen*; or any other *Chriſt*, but whom they have *Seen with their Eyes*, whom they have *Looked upon*, whom their *Hands have Handled*, they Pronounce all ſuch *Preachers*, that is, All the *Chriſtian Preachers* that are Now, or Ever were in the world ſince *Chriſt* Left it, to be *Thieves* and *Robbers*.

In the ſame Manner do's. *G. Fox*, Conclude againſt them, *Who are not the Eye-Witneſſes, as the Apoſtles were.* Gr. Myſtery. p. 242. *of whoſe Reſurrection* (ſay the *Quakers*) *we are Eye-Witneſſes.* Of whoſe Reſurrection? Was it of the *Perſon* of *Chriſt*, to the *Reſurrection* of which the *Apoſtles* did *Witneſs?* No. For they lay no ſtreſs upon that *Reſurrection*, neither do All of them Believe it. I have heard ſome, even of their *Preachers*, Deny it. But however, they make it of no Conſequence to us. For ſays the ſame *Quaker*, Quoted on the *Margin.* ibid. p. 307. *What was his Perſon, being Mean and Contemptible, to them* (his Diſciples) *more than another Perſon?* I can hardly believe my Eyes, tho' I take theſe words out of the Book now before me. For who cou'd think that ſuch vile *Contempt* of the *Perſon* of our Bleſſed *Saviour* cou'd have come out of the Mouths of any who call themſelves *Chriſtians!* But they Deſerve not that Name, who turn the *Faith* in *Chriſt*, to *Faith* in their *Light within*; and thus overturn

Will. Bayly's *works. Re-printed* 1676. P. 173.

turn the whole *Foundation* of the *Goſpel*. Their *Light* is *Darkneſs*, even that may be *Felt!* Which has led them, as thus to *Allegorize* the *Reſurrection* of our Bleſſed *Lord*, into the *Riſing* of their *Light within*; ſo Downright to Deny the *Reſurrection* of our *Bodies*. Which *Will. Penn* do's *utterly Deny* to be Meant *at all* in the xv. *Chap.* of the 1 *Ep.* to the *Corinthians*. Which if it be true, then by the *Apoſtles* Argument, *ver.* 16. the *Quakers* muſt likewiſe Deny the *Reſurrection* of *Chriſt*, as they *Do*, but will not always *Confeſs*. *For if the Dead Riſe not, then is not Chriſt Raiſed.* And hence I Recommend to their Conſideration the next verſe. *And if Chriſt be not Raiſed, your Faith is vain, ye are yet in your Sins.*

See Sn. *Sect.* xii. p. 160. 161.

Are they not then in their *Sins*, and is not their *Faith* vain, who *Preach*, That *Chriſt was never ſeen with Carnal Eye, nor His voice heard, with any Carnal Ears?* Theſe are the words of one *Worlidge* a *Quaker*, in his *Declaration to the Baptiſts*. p. 13. And Juſtify'd by *G. Whitehead*, in his *Light and Life*. p. 39. For if *Chriſt* was never *ſeen with Carnal Eye*, how cou'd the *Apoſtles* be *Witneſſes* of *His* outward *Reſurrection?* What do's the *Apoſtle* mean by ſaying, That He was *Seen* of *Cephas*, then of the *Twelve* &c? Did none *See*, that is, *Feel* the *Light within*, but theſe only? Was it to keep the *Light within* from *Riſing*, that the *High Prieſts* Deſired *Guards* to be ſet upon the *Sepulcher* of *Jeſus*, our *Lord?* Did not *Thomas* ſee *Chriſt*, when he thruſt his Hand in his *ſide*; And upon that Conviction, ſaid to Him, *My Lord, and My God!* What did *Chriſt* mean, when He ſaid to him, *Thomas, becauſe thou haſt ſeen,*

ſeen, thou haſt Believed: Bleſſed are they who have not ſeen, and yet have Believed: Is not here a Plain *Difference* put betwixt *Seeing* and *Believing? Believing* is the *Inward Seeing*; Therefore the other muſt be meant of the *outward Seeing*, with the *Carnal Eye*. *Chriſt* ſaid to His *Diſciples*, *Many Prophets and Kings have Deſir'd to ſee what you ſee, and have not ſeen them.* Did not the *Prophets* ſee the *Light within*, that is, *Inwardly*, in their *Hearts?* Did not *Chriſt* ſay *The Poor ye have always with you: but Me ye have not Always.* Is not the *Light within* Always with Us? Was not this then Spoke of His outward *Perſon*, which was to be taken from Us? Yet the *Quakers* will not Allow that He is *Abſent* from Us even as to His *Perſon*, or we from *Him*. Tho' the *Apoſtle* ſays, *Whileſt we are at home in the Body, we are* Abſent *from the Lord.* Which *G. Fox* Oppoſes, in his *Gr. Myſt.* p. 8. 210. 222. 247. &c. and many other Places, where he Denies, that *Chriſt* is *Abſent* from Us, *As touching His Fleſh*, and as to His *Bodily Preſence*. And do's not *Anſwer*, but *Confront* the above *Text* with others, as That *Chriſt is in you, except ye be Reprobates* &c. 2 Cor. 5. 6.

Now from the words of St. *Paul* above Quoted, I leave it to the Conſciences of the *Sober* among the *Quakers*, whether it be True which *Will. Bayly* ſo Poſitively Averrs p. 600. of his *Works*, *That* Paul *did not Preach a viſible Chriſt, with Fleſh and Bones— But the word*, ſays he, that is, the *Light within*. But *Paul* Preached That Same *Jeſus*, whom the Jews, *Took down from the Tree, and laid him in a Sepulcher.* Act. xiii. 29.

Did

Did they take the *Light within* down from the *Tree?* I am Asham'd to offer Proofs for a Point so Obvious to Every *Christian.* But it is Necessary for these Miserably Deluded *Quakers*, who have thrown off the Lord *Jesus*, and turn All that is said of *Him*, to their *Christ*, their own *Light within*; Even His being the Seed of *Abraham*, according to the *Flesh:* as *Will. Bayly* says p. 210. *This Seed of* Abraham, *which is Christ* In *Us*, *which He hath Raised to offer up Living Sacrifices, acceptable in His Sight.* So that, by this, the *Living Sacrifice*, and only *Acceptible Offering* for *Sin*, is *Christ*, or the *Light within*, *Offer'd up*, *IN* Us! But this has been Sufficiently Expos'd before. And ten times more Authoritys than here Produc'd, are Ready when ther shall be need.

To the Authority of the Holy *Scriptures*, I will add the *Experience* and *Confession* of the *Quakers* themselves, that their *Faith* in what they call their *Light within*, is a *Vain* and *Uncertain Faith*: That they can never be sure of it, or know when they have it Right. *G. Whitehead*, in his *Judgment fixed.* Printed 1682. Inserts, with Approbation, a *Letter*, which he calls a *Testimony* of *Benj. Furly*'s, Retracting some things he had formerly wrote against *Fox* and *Whitehead*, where he says thus. p. 268. *As for those Papers so long since given forth by me, not Discerning what Spirit did then Influence me (for so it is, that the Actions of men are many times Influenced both by Good and Evil Spirits, tho' they Perceive it not) I did many years since Recall them*, &c.

Now,

Now, if ſo it is, that the *Quakers* (as *Furly* here) may be *Influenced* by *Evil Spirits*, and yet, not *Perceive* it, how know other of the *Quakers*, how knows *Penn* or *Whitehead*, but they are ſo *Influenced*, tho *they Perceive it not?* (yet others do *Perceive* it; and have *Prov'd* it) But their *Light within* has not told them. No. For then they wou'd *Perceive* it. Therefore they may be *Deceived*; and yet their *Light within* not *Reprove* them. And therefore, by their own Confeſſion, it can be no *Sure Rule* to them. And their *Faith* in it is *Vain*. And in that it leads them from the *Sure Rule* of the Holy *Scriptures*, to Truſt wholly to it; it is *Pernicious*, and of moſt *Deſtructive* Conſequence to them.

Their Diviſions among themſelves, who All pretend to be Guided by the *Light within*, were Sufficient to Convince them, if they had any Liberty of Judgment left, that this can be no *Sure Rule*. When *G. Fox*, by oppoſing all *Order* and *Decency* in the *Worſhip* of *God*, had Gather'd a Party; and then Endeavour'd to Reduce them again to ſome *Decency* under himſelf, ſo far at leaſt, as to be *Un-cover'd* at *Prayer*. No. That wou'd not Do. The *Principle* of their *Light within*, wou'd Endure no Limits, but what every one Pleas'd to put to Himſelf. Thus ſome of them Argue againſt him, from the *Principles* which he had Taught them.

George Fox (ſay they) *has attain'd to Great Reputation among the* Quakers, *and is become of an Inconſiderable* Shooe-Maker *or* Mean Servant, *a Great* Teacher *and* Leader *of a Numerous Company of Men and Women, who* All *Profeſs to be*

Hidden things brought to Light. *An.* 1678. *Preface.*

be Guided by the Light within *them*; *which they* ſay Errs *not, but leads Every one of them (and every man that is Obedient to it) into all Truth, Righteouſneſs* &c, *Hence it is Manifeſt, that according to their Doctrin, every man who knows himſelf to be Sincere, and obedient to his* Light, *and ſees not Abſolute Truth and Goodneſs in* Geo. Fox *and the* Quakers *Principles and Practices, is a Full Evidence againſt them, that they are Notoriouſly Defective both in Truth and Goodneſs—— For whilſt they are Sincerely Obedient to the* Light *in* Themſelves, *it is certain, that, according to* Geo. Fox's *Principles, they are Juſtify'd before God: and then if* G. Fox *Condemns them, he Condemns whom God Juſtifies, he caſts out whom God Receives. Neither can he Pretend againſt theſe as againſt others, That they were never Obedient to their Meaſure: for, as to Appearance, they were as Obedient as Himſelf. And therefore he can have no Ground upon which to Condemn them, but meerly his* Pride, Cenſoriouſneſs, *or the like Exorbitant* Paſſion—— *Behold here! how they have openly Betray'd their Great Principle, of The Light in Every Man his Un-Erring Guide.* And ſay they (p. 35, 36. of the Book.) *In as much as you Claim this Privilege to your ſelves, why ſhou'd you Deny it to others to Walk as God Enlightens them?* Thus the *Quakers* not only *See*, but *Feel* the *Vanity*, and *Uncertainty* of their *Rule*, The *Light within*. It turns upon Themſelves. And Confounds them amongſt Themſelves. It Countenances all the *Schiſm*, *Violence*, *Outrage* that can be Committed. For having no *Rule*, it is a *Rule* to it ſelf. And ſets men Looſe from all Tyes of *Scripture*, *Reaſon*, *Laws*, or any *Reſtraint*

ſtraint whatſoever. Of which *Will. Penn* became ſo Senſible, in their own Concerns, that he Run it down, and call'd it a *Looſe Plea* (as ſhewn, at large in the *Sn.* Sect. vi. n. x. par. 12. p. 79.) Yet ſince has wrote Books in Defence of it. So that he has given it *two* Handles. *viz.* That it is a *Looſe Plea*, when Urg'd by others againſt Them: But when Urg'd by them againſt others, then it is *Infallible*, *Indefeaſible*, &c. He has Repreſented the *Quakers*, and *Twiſted* or *Un-Twiſted* their *Light* in ſuch a Faſhion, it Looks like playing of *Booty*; That, as he ſays of the *Papiſts*, *Many Unacquainted with their Practices, are ready to believe them what they ſay themſelves to be*; *whoſe Moral is, to have two ſtrings to their Bow, to be* Ambo-Dexters, *and furniſh'd with meanings to Suite the Compaſs of all occaſions—We know they have ſo far Maſter'd their Ancient* Fierceneſs, *and Mask'd their* Sanguin *Looks, with thoſe more* Modeſt *and* Familiar: *That tho' we need not more* Reaſon *than before, we need more* Skill *and* Caution. *Or elſe we may fatally Experience the force of that* Vulgar Proverb, *LAUGH IN THY FACE, AND CUT THY THROAT.* This Hits two ſort of Folks, with whom *Will. Penn* is very well Acquainted. And the Law that he lays down for the one, cannot, in Juſtice, be Refus'd to the other, Since, one *Sauce* will ſerve them Both: Therefore (as he ſays *ibid.* p. 35.) *To Conclude, If we won'd not Receive a Thief, till he has Repented, Let the* { Papiſt / Quaker } *firſt Recant his Volumnious Errors—But above all, let Us have good Teſtimony of his Hearty Sorrow.*

A ſeaſonable Caveat againſt Popery. p. 3. An. 1670.

A

COLLECTION

OF SEVERAL

PAPERS,

Which Relate to the Fore-going

DISCOURSE.

Numb. I.

Dr. *Lancaſter*'s Queries to the *Quakers*, with the *Chriſtian Quaker*'s Anſwer, Given at their General Meeting in *Philadelphia* in *Pennſilvania* the 18 day of *September*, 1695.

Sanctifie the Lord God in your hearts, and be ready always to give an Account to every man that asketh you a reaſon of the Hope that is in you, with Meekneſs and Fear, having a good Conſcience, &c. 1 Pet. 3. 15, 16.

Printed in the Year 1695.

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THE PREFACE.

Christian Reader;

SInce the *Breach and Division has happened among the* Quakers *here in* America *about the chief Doctrines & Principles of the* Christian Religion, *great has been the Noise they have made in the World one against another, each endeavouring to clear themselves, & cast blame upon the contrary party; so that many who live remote, are amazed at this Difference, not knowing where to lay the fault, both Parties pretending to* Christianity; *But there lately coming some Papers to my hand, which seem pertinent to make some further discovery in this Controversie, I thought my self obliged to commit them to publick view, for the Information of all* Christian Enquirers. *And further, I do understand, that this Difference among the* Quakers *first began in* Pennsilvania, *in the year* 1691. *occasioned by Mr.* George Keith's *more earnestly preaching up the Person of our Saviour, the Necessity of Faith in him, as he Dyed, was Buried, Rose again and Ascended, and as he is now in Heaven in the true Nature of Man, our Mediator & Intercessor, and as he shall come again outwardly at the end of the World to judge the Quick & Dead, &c. But this*

ſort of Doctrine was diſliked by many of the Quakers, *& cauſed many private Conferences among themſelves, & at laſt a prevailing party Excommunicated Mr.* Keith *out of their Society, but a conſiderable Number of* Quakers *ſtood by and vindicated him and his Doctrine, and they ſet up ſeveral new Meetings, (as I am informed about twelve, in and near* Pennſilvania*) and Mr.* Keith *undertakes to write and print againſt the Errors of his old Friends, and tells the World,* That there are ſuch Damnable Doctrines and Hereſies cloaked among the *Quakers* here, that no *Proteſtant Society* in *Chriſtendom* would tolerate the like. *His old Friends ſay they are belyed by Mr.* Keith; *This has made ſome to be curious in ſearching into this Controverſie; and among the reſt my very good Friend Coll.* Quarry, *late Governour of* Carolina, *now reſiding in* Philadelphia, *has made ſome diligent enquiry into this Controverſy, but received not full ſatisfaction (as he informs me) whether Mr.* Keith, *and theſe joyned with him, had falſly charged their old Friends, or not. And there lately coming to his hands, (very providentially) a Copy of* Queries, *ſent by Dr.* Lancaſter *to the General Meeting of the* Quakers *in* London *laſt* Whitſuntide, *and not hearing of an Anſwer to the ſame, Mr.* Quarry *preſents them to the General Meeting of the* Quakers *in* Philadelphia, *viz. both to that Meeting which joyn with Mr.* Keith, *and to that Meeting which Excommunicated him, deſiring their Anſwer to each* Query. *That Meeting or Party of* Quakers *which joyn with Mr.* Keith *readily returned their Anſwer in writing to the Collonel, which is hereunto annexed. The other Meeting of* Quakers *which have Excommunicated Mr.* Keith *ſend three Meſſengers to the Collonel,*

Collonel, viz. *Mr.* Cook, *Mr.* Jenings, *and Mr.* Puſey, *who acquainted him*, That they received his Letter, with the Queries annexed, which *(they ſaid)* were read in their general Meeting, but not *knowing* whether their Friends in *London* had anſwered them, or not, they did not think fit to anſwer, till they had an account from their ſaid Friends, and what Anſwer their *London* Friends gave, they would ſtand by, *or to that effect. Whereupon the Collonel told them, That indeed they lay under ſevere Reflections, as to their ſoundneſs in the* Chriſtian Faith, *and their anſwering the ſaid Queries might have cleared them, and given the world ſatisfaction of their ſoundneſs therein. To which Mr.* Jenings *replyed*, That tho' by the ſaid Paper of Queries it was inſinuated, that they turned the Scripture into an Allegory, yet they did really believe that Chriſt was born, ſuffered, dyed, was buried, and roſe again outwardly. *But he ſtopping there, the Coll. repeated his words, adding, I alſo believe, that the ſame Body that ſo Aroſe, did Aſcend into Heaven, is now in Heaven, and will come again at the end of the world, to judge the quick and the dead. Upon which Mr.* Puſey *(it ſeems) took up the Coll. very ſhort, and interrogated him*, Whether he believed that Chriſt's outward Body of Fleſh, Blood and Bones aſcended into Heaven? *To which, when the Collonel anſwered*, Yea, *Mr.* Puſey *Replyed*, The Scripture ſays, Fleſh and Blood ſhall not inherit the Kingdom of Heaven, *&c. Upon which the Collonel told him*, He was ſorry to find they underſtood the Scripture no better; and that he now perceived the Accuſations againſt ſome of them was not

altogether groundless. *But. Mr.* Jenings *immediately brake off the Discourse, (whether upon finding his Friend Mr.* Pusey *had like to have spoiled all by discovering their Error, I'll not here determine, and) saying,* We came not here to discourse, but to do our Message, *took leave, and departed.*

I shall not here make any further Observation upon these Answers from each party of the Quakers, *but commit the matter of fact to publick view, and leave every man to judge for himself, hoping it may make some further discovery into this great Controversie among the* Quakers, *about the Fundamental Principles and Doctrins of the* Christian Religion, *and shew which party is the most* Orthodox. *I shall only add,* Read impartially *and* judge Candidly. *I am yours in all Offices of Love, and for the promoting the Cause and Testimony of the* crucified Jesus, *and his sincere Followers,*

J. C.

To

To the People called Quakers, *assembled at their New Meeting-house in the* second street *in* Philadelphia, Sept. 18. 1695.

Gentlemen;

I Have spent some time in perusing and considering what hath been printed on both sides, in reference to the Difference and Disputes which hath lately happened betwixt you and some of your Friends; and upon the whole matter I must own and declare, That as to the saving Fundamentals of the *Christian Religion* in Controversie betwixt you and t'other Meeting, you have declar'd and publish'd to the World, *That your Principles and Doctrine, in those controverted Points, are sound and Orthodox, consonant and agreeable to the Scriptures, and Church of Christ in all Ages.* But although it be my Opinion, yet knowing my own weakness, and very sensible that many of those called *Quakers* do abuse the World with false Glosses and ambiguous Terms, hiding their true meaning, and imposing false Notions on People, therefore I am not willing to trust my own Judgment, without a further confirmation. And Providence hath given me an extraordinary opportunity to be fully satisfied, I having lately met with a Copy of Queries, sent by *Dr. Lancaster* of *London*, to the Yearly Meeting of your Friends there met last *Whitsuntide*, the answer to which I have not heard of nor seen, and finding

finding the Queries ſo full of ſubſtance, and ſo learnedly handled by the Doctor, and eſpecially containing the full ſtate of the fundamental Principles and Doctrines conteſted betwixt you and the other Meeting, I thought my ſelf obliged to ſend it to you at this your general Meeting, and do beg the favour of a poſitive Anſwer, *Yea* or *Nay* to each Query, as the incloſed Paper doth intimate.

Gentlemen, I do aſſure you, I have no other deſign or end in this my Addreſs to you, but that by your clear and candid Anſwer to theſe Queries, I may ſatisfie my ſelf and others of the Truth and Soundneſs of your Faith in the ſaving Fundamentals of the *Chriſtian Religion*; I have ſent another Copy of theſe Queries to the other Meeting, with the ſame requeſt. Your Pardon for this trouble, and an Anſwer is deſired by

Your aſſured Friend & Servant,

Robert Quary.

Here follows the Anſwer of the ſaid General Meeting.

From

From our Yearly Meeting of the Chriſtian People, *call'd* Quakers, (*who are joyned in Teſtimony with* George Keith) *held at the New Meeting-Houſe in* Philadelphia, *this* 18 *day of the* 7*th Month.* 1695.

Friend R. Q.

WE this day received thy Letter, with the Queries hereunto annexed, and notwithſtanding we might reaſonably hope, that our former Printed *Confeſſions of Faith* might have given ſatisfaction to thoſe who have had the opportunity of peruſing them, yet becauſe (as thy Letter intimates) ſome under our Profeſſion have, as we are ſenſible, expreſt themſelves in Doubtful and Ambiguous words, and becauſe (according to the Apoſtles command) we are ready and willing to give an account of the Hope and Faith that is in us, to every ſober Enquirer, and indeed are glad of an opportunity to ſatisfie any ſuch Perſon who may be in doubt of the ſoundneſs of our Faith in the ſaving Fundamentals of the *Chriſtian Religion*, we have, with the full and Unanimous Conſent of this our ſaid Yearly (or General) Meeting, given a plain poſitive (and we hope) *Chriſtian Anſwer* to each of the ſaid Queries, which that they may give thee full and ample ſatisfaction of our ſoundneſs in the *Chriſtian Faith*, in the ſincere deſire of Us, who in behalf, and by appointment of the ſaid Meeting, do ſubſcribe, and remain,

Thy

Thy Loving Friends,

Rich. Dungworth, Geo. Hutcheſon,
John Hampton, John Hart,
Thomas Martin, Thomas Budd.

Here follows Dr. Lancaſter's *Queries, with the above-named Meetings Anſwer to each Query.*

To the Quakers *aſſembled in their Yearly Meeting at* London, *this* Whitſon Week. 1695.

GReat objections have been made againſt you in many Books, which of late Years have been writ, as well by thoſe who have departed from your Communion, as by others: But becauſe we would not willingly take an Account of you only from your Adverſaries, no, nor yet the advantage which may be had from ſome of your own Apologiſts, we have choſen this ſolemn Time of your moſt general Aſſembly that you have in the World, where there comes of your Number out of all parts, where any of your Profeſſion live, even as far as from the *Weſt Indies*, on purpoſe to attend this your Yearly Meeting at *London*. We have choſen this moſt ſolemn and convenient time for you to vindicate and clear your ſelves, and to give ſatisfaction to the World, particularly to the *Church of England*, as to theſe great and grievous objections which are made againſt you.

It

It is ſaid of you, that as *Hymeneus* and *Philetus* (2 *Tim.* 2. 18.) did conſtrue the Reſurrection ſpiritually, ſaying, *It was perform'd inwardly within our Souls*; and ſo avoided the litteral and outward Reſurrection of the Body, which the Scripture calls, *Overthrowing the Faith*: ſo that you do conſtrue the Reſurrection in the ſame ſpiritual manner to be the riſing again of Chriſt, or the Light in our hearts, and conſequently that the Saints generally have attained the Reſurrection already, and that ther will be no Reſurrection of theſe our Bodies after they lie down in the Duſt. And not only this, but *That you conſtrue likewiſe thoſe Scriptures which teſtify of our Lord Jeſus Chriſt, in this Allegorical manner*, to mean no more than what you call the *Light within*, and *That this Chriſt or Light is Born and Crucified, Dyes, is Buried, Riſes again, Aſcends, and is Glorified within you: That it ſheds its Bloods within you, and thereby quenches the Wrath of God in you, as your Sacrifice or Propitiation: And that Chriſt has now no other Blood or Body than what he has within his Saints, or other than he had with his Father before the World began: That the outward Blood of that Man Jeſus that was ſhed at* Jeruſalem, *was not the Propitiation, or any Satisfaction to the Juſtice of God for our ſins, but only the ſpiritual Blood, ſhed inwardly within us.* And by theſe means, when you are asked, *Whether you believe in* Chriſt *that Dyed for our ſins, Roſe again and Aſcended, and that by his Blood we are ſaved*, &c. You can readily anſwer, *Yea, That you believe all this*, and yet mean it all in an inward Allegorical ſenſe, that is,

is, *The Blood ſhed within you, The Light or Chriſt ſuffering within you*, &c. and thereby deceive others, and your ſelves, and keep your meaning hid and double, that the Truth of what you hold may not be known, which if in plain words told and aſſerted, would grate all *Chriſtian Ears*, and ſhew you to be thoſe miſerable Hereticks before told, *who brought in damnable Doctrines, denying the Lord who bought them.* Therefore that you may clear your ſelves from this great and grievous Charge, you are deſired to give a plain, poſitive and direct Anſwer to theſe following Queries.

Your Reaſons or Explanations are not required, this not being intended for a Diſpute, but only your plain *Yea* or *Nay* to each of theſe Queries, that your Doctrine and Faith may be known.

Query 1. Do you believe in a Chriſt without you now in Heaven?

The Chriſtian Quaker anſwers, *Yea.*

Qu. 2. Hath he now in Heaven the ſame Body (tho' changed in Qualities and Glorify'd) which he aſſumed in the Womb of the bleſſed Virgin, in which he Suffered, Dyed, was Buryed, Roſe again, and Aſcended outwardly?

Ch. Qu. anſw. *Yea.*

Qu. 3. Will he return in that ſame Body outwardly, or without men, to judge the World in the laſt day?

Ch. Qu. anſw. *Yea.*

Qu. 4.

Qu. 4. Will our dead Bodies ariſe the ſame Bodies, (though altered in Properties and Qualities) which we now have, and ſhall lay down in the Duſt? Or do you believe an outward and litteral Reſurrection, contrary to *Hymeneus* and *Philetus*? Do you believe that the Saints generally have already attained the Reſurrection, either before or ſince Chriſt came into the World?

Ch. Qu. *To the former part of this Query we anſwer*, Yea, *To the latter*, Nay.

Qu. 5. Do you believe that Chriſt, or the Eternal Word, was ſo made Fleſh, as that he truly and really became Man, as truly Man as he was God? and not only, as the *Socinians* ſay, that he dwelt in or did inhabit the Perſon of that Man Jeſus Chriſt, as a Garment or a Vail, as he dwells in, or inſpires other holy Perſons, though not in ſo high a Degree: or as Angels aſſume Bodies like men, wherein they appear, without taking them into their own Nature, or thereby becoming Men?

Ch. Qu. anſw. *Yea.*

Qu. 6. Is Chriſt now at this day, and for ever to come, truly and really a Man, in true and proper humane Nature, without all other men?

Ch. Qu. *To this we anſwer*, Yea, *under the Qualifications contained in the ſecond Query*, viz. [*changed in Qualities, and Glorify'd.*]

Qu. 7.

Qu. 7. And *lastly*, Was his outward Blood, (outwardly shed at *Jerusalem*) the true Propitiation and Satisfaction for our sins? Is this the true saving Faith? Was not his outward Blood, that Blood, without sheding of which there could be no Attonement? *Heb.* 9. 22.

Ch. Qu. *Answer*, Yea, *not excluding the work of the Spirit of Christ in our hearts.*

The above Queries were signed by Dr. *Lancaster*, Chaplain to the Lord Bishop of *London*, and delivered, *Fryday* the 17*th* of *May.* 1695. into *George Whitehead*'s own hands, in their general Assembly in *Grace-Church-street*, and there publickly read. They were desired to return their Answer to Dr. *Lancaster* at Mr. *Wiseman*'s House, a Chyrurgion in *Long-Acre.* But we hear of no Answer that they returned. Wherefore the said Queries were presented to the Yearly Meeting of the *Quakers* in *Philadelphia.* That Party which have Excommunicated Mr. *Keith*, returned Answer as set down in the Preface. But that Party which joyn with Mr. *Keith*, presently returned the Answers above inserted after each Query.

THis *is* Verbatim *what was Printed at* Philadelphia *in* Pennsilvania. *An.* 1695. *And, by this, the Reader may Judge, whether it proceeded from Want of* Capacity *or* Sincerity, *in* George Whitehead, *and the Rest of the* London

don Quakers, *That in their* Printed Anſwer *to theſe* Queries *they ſay, They are* Not Plain and Direct Queries, therefore cannot Poſitively be Anſwer'd by our Single *Yea* or *Nay* to Each *Query*, as Deſir'd. We therefore at preſent ſend this *General* Anſwer to the Queries. *Of which Sufficient has been ſaid in the* Firſt Part, *Sect.* v. p. 9. *&c.*

But here I won'd obſerve, That the Penniſt Quakers *in* Pennſilvania *durſt not truſt their own* Light within, *to Anſwer theſe* Queries: *And Bound themſelves to ſtand by the* Anſwer *of their* London Friends. *Whereas thoſe who* (*with* G. Keith) *had Return'd to the Truth of* Chriſtianity, *took no time to Conſider, nor Ty'd themſelves* Implicitly *to the Determination of Any Whatſoever. They ſaid not, that the* Truth *was* farr off beyond the Seas, in Old England: *And they muſt ſtay till ſome Good Body ſhou'd* Fetch *it to them,* with *Safe Wind* and *Tyde*, and *Deut.* xxx. 13. See before Second *Part.* p. 225.

From all this we may take Notice of the Different Aſſurances *which Proceed from a* Rational *Faith*, Founded *upon the* Rock *of the* H. Scriptures: *And that which is* Built *upon the* Sand *of our own* Imagination, *which the* Quakers *call their* Light Within.

A
FAITHFUL RELATION

Of the great Oppoſition, made by ſome Preachers among the Quakers, to three great fundamental Doctrins of the Chriſtian Faith, at Two ſeveral Meetings, at London, *in the year* 1678, *appointed to hear the Charges made by them againſt me* George Keith, *for my aſſerting the ſaid Three Fundamental Doctrins, in my Book call'd* The way caſt up. *Printed* 1677.

AND

The Reaſons of my Publiſhing the ſaid Relation.

IN the Year 1678, at *London*, there being great Whiſperings and Complaints, privately ſpread among the People called *Quakers*, againſt Me; on the Account of Certain Principles laid down by Me, in a Book of Mine, Printed in the Year 1677 called, *The way Caſt up*, And I happening to be then at *London*, and hearing of the ſaid Complaints againſt me, and my ſaid Book, I ſpoke to diverſe of the Miniſtry, of the People called *Quakers*, that they would appoint a Meeting, to hear the Complaints of thoſe Perſons that Objected againſt ſome things Contain'd in my Book, charging them to be Falſe and Erronious, and alſo

alſo to hear my Defence, and Vindication, touching the things to be charged againſt me.

A Meeting was procured, at a Friends houſe call'd *John Oſgood*, a Merchant in *White-Hart-Court* in *Grace-Church-ſtreet London*, in the winter Seaſon, which began about the Sixth hour at Night; where a Conſiderable number of thoſe called Friends of the Miniſtry were met together, with divers other Perſons of account among the *Quakers*, among whom were *William Penn*, *George Whitehead*, *Thomas Green*, *William Mead*, *William Gibſon*, *George Watt*, *Francis More*, *Thomas Hart*, *James Claypool*, *John Bull*; And many other beſides.

The perſons that appeared againſt me at the ſaid Meeting, were chiefly *Samuel Newtown*, a great Preacher then among them, (who not long after Broke, and went to *Virginia*, and ſtill Preacheth there among the *Quakers*, as I have been certainly inform'd by ſome that heard him, and are ready to bear witneſs to it,) and *William Shewen* a Preacher, and a great Writer among them, who hath Printed divers Books highly approved by many of the People called *Quakers*; Containing ſome abominable Principles, whereof I have given ſome account in my Second and Third Narratives, of the Proceedings at *Turners-Hall*; This man was never Cenſured by Friends of the Miniſtry for his Antichriſtian Doctrin Contained in ſome of his Books, but lived and dyed in Unity with them, and had Solemn Commendations, and Teſtimonies given him by ſome of the Miniſtry at his Funeral.

The first Meeting not having time sufficient to hear all that was to be said, for and against, appointed another Meeting at the house of *James Claypool* Merchant in *Scotch Yard* in *London*, when some others were present, and mostly all the foremention'd: the Meeting began about the Sixth hour at night as did the former.

The particulars were Three especially, wherewith these two above named Persons severally charged me and blamed my Doctrine, and opposed against it, to be Contradictory to the Ancient Friends Books, whereof they brought a Considerable number, which were laid on the Table; but it happened that none of them were used, but instead of them, the Bible was called for, and some places in it read and Discours'd upon.

The First Particular they blam'd in my said Book, and charg'd to be false, was, that I had affirmed that Christ's Body that was Crucified on the Tree of the Cross, and was Buried, Rose again, and Ascended into Heaven, and was in Heaven. Diverse spoke their mind to it, one after another, some against it, and some for it, and some very doubtfully, which I was greatly astonished to find. I Quoted that place of Scripture, in defence of the Resurrection of Christ's Body. *Psal.* 16. 10. compared with *Act.* 2. 30, 31, 32. *Thou wilt not leave my Soul in Hell, nor suffer thy holy one to see Corruption.* *Will. Mead* said to me, dost thou understand this of an outward Body? that which was not to see Corruption, was the Seed within. I answered, let the places

pag. 131.

be

be read and compared, and it will be found, that they are to be underſtood of Chriſt's Body that was laid in the outward Grave, ſo theſe two places of Scripture were read, and ſeveral gave their aſſent to it, that by the Holy one that was not to ſee Corruption, was to be underſtood Chriſt's Body that was laid in the Grave; whereupon *Thomas Green* an ancient Preacher ſaid, Friends, one of two things we muſt needs ſay, either that Chriſt's Body remains in ſome hole or cave of the Earth, or that it Roſe and Aſcended, for it did not ſee Corruption; and for my part I rather think it Roſe and Aſcended into Heaven, as *George Keith* affirms, than that it remains in any hole or cave of the Earth. Diverſe other places of Scripture I had, to bring forth to prove the truth of the Reſurrection of Chriſt's Body, as his own words to the *Jews*; *Deſtroy this Temple* (meaning his Body) *and after three days I will raiſe it up*, and his appearing to his Diſciples after his Reſurrection; having ſaid, as it is *Luk.* 24. 39. *Handle me, and Feel me, for a Spirit hath no Fleſh and Bones, as ye ſee me have.* After *Thomas Green* had ſpoke, as is above related: *George Whitehead* ſaid, that whereas many both Prieſts and Profeſſors had queſtioned Friends much concerning Chriſt's Body, what was become of it, and where it was? by occaſion of Friends Preaching Chriſt within ſo frequently; he confeſſes that Friends were at ſome ſtand to give a poſſitive anſwer, but rather evaded the Queſtion. And though in former times, Friends were ſhy to anſwer the Prieſts

and Profeſſors Queſtions about Chriſt's Body, fearing they ſought by their ſubtilty to enſnare them, yet now *George Keith* has given a plain anſwer to their Queſtion; he tells them Chriſt's Body is Aſcended into Heaven, and is in Heaven. He doth Contradict what Friends had formerly ſaid, but is poſſitive and plain in his anſwer to the Profeſſors queſtion. So my oppoſers ceaſed any more to object againſt me upon that Head.

Note this fallacy G. W. knew well enough that what I had aſſerted about Chriſt's Body, his Aſcenſion into Heaven, did contradict both his and his Brethren's Doctrine.

The Second Particular they charged againſt me, was that in my Book I had ſaid, the Friends did pray to Chriſt Jeſus, and did Worſhip and Pray unto the Mediator betwixt God and Man, the Man Chriſt Jeſus, the Anointed King, Prieſt and Prophet of his People, who alſo is God over all, bleſſed for ever, *pag.* 123. of *The way caſt up*. And whereas I had ſet down ſome words of prayers that I had ſaid I had heard ſome uſe in our own Meetings, and I had uſed, as Jeſus ſon of *David* had mercy on us (*pag.* 121.) O thou bleſſed Lord Jeſus, that wert Crucified and Dyed for our ſins, and ſhed thy Precious Blood for us, be gracious unto us, *&c.* the which prayer containeth a whole page in Print; wherein alſo the forgiveneſs of our ſins is prayed for (a thing many ſay, they never heard in a *Quaker's* Meeting) to this theſe two men obſerved, that it was a ſort of Popery, but with this difference; that the Papiſts prayed both to the Mother, and the Son: *George Keith* though he prayed not to the

the Mother, yet he prayed to the Son. Some preſent ſaid it was a part of Common Prayer, to ſay, Son of *David* have mercy on us, but theſe two before mention'd Perſons, my chief oppoſers, put me hard to it, to give ſome Inſtance, where ever I heard any ancient Friend of the Miniſtry, that was an Engliſh man, pray to Chriſt Jeſus: It is poſſible (ſaid they) thou haſt heard ſome *Scotch* Friends pray ſo, whom thou haſt taught ſo, and were thy Proſelites. I confeſs I was at a ſtand, to name any one Engliſh man, that ever I heard ſo pray, though in *Scotland*, I would have named one. But *William Penn* prevented me, and ſaid, Friends I am an Engliſh man, and a Freind of the Miniſtry: I have oft prayed to Chriſt Jeſus, to my great comfort, and have been anſwered. And not long ago, being under ſome great weight upon my Spirit, and like to have been ſwallowed up by a power of Darkneſs; I uttered theſe words (its true I was in private) Lord Jeſus who was Crucified for me, have mercy on me; and immediately I was eaſed and comforted. They objected, that *William Penn* was but a young Miniſter: Let *George Keith* give an inſtance, what ancient *Engliſh* Friend of the Miniſtry he ever heard pray to Chriſt Jeſus. As I could remember none, ſo nor did any in all the Meeting give an Inſtance. But ſaid *George Whitehead*, it is not what *William Penn*, or *George Keith* ſaith, let the Scripture decide it; whereupon he call'd for the Bible, and reads in 1 *Cor.* 1. 2. *Unto the Church*

of God, which is at Corinth, *to them that are ſanctified in Chriſt Jeſus, call'd to be Saints, with all that in every place, call upon the name of the Lord Jeſus Chriſt, both theirs and ours.* What ſay ye to this Friends? ye ſee, that *Paul* did approve the *Corinthians* that called upon the name of the Lord Jeſus. [*Note Reader one would think that if* G. Whitehead *had made it his practiſe to pray to Chriſt Jeſus, being an ancient Miniſter, and uſing to pray frequently in the publick Meetings of the people call'd* Quakers, *he would have named himſelf to have been one who had prayed to Chriſt Jeſus, or ſome that had oft heard him, ther preſent, might have given him for an inſtance, but no inſtance was brought of any Engliſh ancient Friend of the Miniſtry, who had ever been heard ſo to pray, and had it been a frequent practiſe among them, to call upon the name of the Lord Jeſus Chriſt, it could not be ſuppoſed to be poſſible that theſe two men my oppoſers could have objected it againſt me, as a novelty, or ſuch a ſingular practiſe, as that no Engliſh ancient Friend could be produced as a witneſs for that practiſe*] their anſwe to *George Whitehead's* Queſtion was, *Paul* was dark and ignorant in that thing, as *George Keith* is: for our parts we know better. *George Whitehead* reply'd, hold Friends, ſay not ſo. Ye know, we have been accuſed by divers, that we eſteem our ſelves equal to the Apoſtles, which for my part I never did; how will this be received by Profeſſors, if they ſhou'd hear, that we did ſet up our ſelves above them, and above *Paul*, one of the chiefeſt of them:

them: after he had ſo plentifully received the Holy Ghoſt, and had planted ſo many Churches? Pray let us not exalt our ſelves above *Paul*, it is very well if we be where he was. But they ſtill continued blaming my aſſertion in my Book, for ſaying, that Chriſt was to be prayed unto, and eſpecially they blam'd the manner of praying to him, by the name Son of *David*; objecting againſt one of the proofs in my Book, how *Bartimeus* pray'd to Chriſt in theſe words, *Son of* David *have mercy on me.* Poor blind *Bartimeus* (ſaid they) had *George Keith* no better Arguments for him, than blind *Bartimeus?* he was as blind in his Soul, as he was in his Body. *Thomas Hart* replyed to them, Friends ſay not ſo, ye are under a great miſtake to think he was blind in his Soul; he was greatly enlightned in his Soul, and had a great Faith; and Chriſt anſwered him, and ſaid thy Faith hath ſaved thee, which proveth he was not blind in his Soul, when he ſo prayed. They ſtill remaining diſſatisfied, and greatly blaming that manner of expreſſion, Son of *David*, as improper, *William Penn* ſaid, Friends we know that Chriſt after his Aſcenſion, call'd himſelf the root and off-ſpring of *David*: Now why may it not be ſuppoſed, that a Friend may be moved in prayer to ſay, O thou root and off-ſpring of *David* have mercy on us. Some alſo brought that place in *Acts.* 7. 59. how *Stephen* being fill'd with the Holy Ghoſt, at his death, call'd, ſaying, *Lord Jeſus receive my ſpirit*; ſo after ſeveral words of diſcourſe made by other Friends preſent, moſtly approving my aſſertion: they paſſed to their Third particular charg'd againſt me

in my Book; the paſſage in my Book that they blam'd, is in pag. 123. Compared with pag. 136. where I had ſaid pag. 123. 'He is that 'mighty one, upon whom the Father hath laid 'help, for that although the Father himſelf 'loveth us, and is moſt willing and ready to 'help us in all our Neceſſities; yet we can 'no otherwiſe receive his help, but as it comes 'to us by the Conveyance of the Man *Chriſt* '*Jeſus*, our alone Mediator. And pag. 136. 'I had ſaid. ——But ſtill as in reſpect of Union, Manifeſtation, and Operation, and alſo in 'reſpect of Communion and Fellowſhip, the 'Man *Chriſt Jeſus*, or word Incarnate, is the 'only and proper middle and Mediator between God and us; ſo that whereas God is 'immediately United with the Man *Chriſt Jeſus*, no other Men, or Angels have, or indeed are Capable to have an immediate Union with God, their Union is only Mediate 'with God, and ſo their Communion and Fellowſhip with him is but Mediate alſo; by 'the means of *Chriſt Jeſus*, although inreſpect 'of other means, it is Immediate.

All this paſſage they mightily cenſured, as Contradicting their own experience: 'tis true, ſaid they, when we were Young and weak, at our firſt Convincement and Beginning, we had need of Chriſt, but now we have no need of him, we have acceſs to God Immediately, without Chriſt, *Thomas Hart* reply'd to them, Friends I am ſorry you ſhould think ye have not need of Chriſt now, I cannot ſay ſo, and I dare not ſay it. I have as much need of him now as ever formerly, I need

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Him not only to cleanſe me from my Sins, but to preſerve me, that I ſin not; let me tell you, It may be before ye Die, you may come to find your need of Chriſt. Theſe words of *Thomas Hart* were much noticed and approved by divers Preſent, and after divers had ſpoke their minds about this whole matter, particularly *George Whitehead* and *William Penn*, who approved and Vindicated all theſe Three Particulars, which my oppoſers have objected againſt and ſeverely cenſured, and all other leſſer Matters, to every tittle and word that was objected; ſo that I had need to ſay little, and indeed ſaid not much, becauſe I found them, (as ſeemed to me) well diſpoſed and inclined to anſwer for me, as they readily did. Divers other Friends preſent, ſtood up in the Meeting and declar'd their great Satisfaction, with having heard thoſe things ſo well cleared and opened to their underſtandings, which they Confeſſed, they had been formerly Mudled about, and bleſſed God for that good opportunity they had, to have things made ſo clear to them, among whom were *Francis More*, and *James Claypool* both Citizens of good account, and of good reputation among Friends and Neighbours. This is but a Summary and Abreviation of the matter, which was much more largely diſcourſed, and took up ſeveral hours time at each Meeting. In the Concluſion, the perſons that had accuſed me were deſir'd by the Meeting, to deſiſt from their Charge, and ſay nothing againſt the Book: and whereas ſome Friends that were diſſatiſfied at my Book, had forbidden the Stationer

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in *George-Yard*, to ſell it, becauſe it was unſound: Order was given by the Meeting, that that the Stationer might be encouraged to Sell it, that it might have its Service in City and Country, as accordingly was done. And now Reader, wouldeſt thou not think that theſe men who had ſo expoſed their Ignorance, Unbelief, and Antichriſtian principles directly oppoſeſt to the great Fundamentals of Chriſtianity, would have received ſome ſevere Cenſure from the Friends of the Miniſtry, or at leaſt, that they would have put them to diſown their vile errors, before they could be owned, as either ſound Miniſters, or ſound Friends? But nothing of this was done, and to the certain knowledge of divers as well as mine, theſe men, (as well as others that had privately ſided with them,) remained Reſolute and Stiff in their former errors, whereof the one, to wit *William Shewen*, ſometime after gave a publick demomſtration in the Face of the World, having after all this, printed a Book called by him *A Treatiſe of Thoughts*, where he ſaith pag. 37. Not to *Jeſus*, the Son of *Abraham*, *David*, and *Mary*, Saint or Angel, but to God the Father, all worſhip, Honour and Glory is to be given through *Jeſus Chriſt*, &c. Note Reader what he means by *Jeſus Chriſt &c.* is eaſie to apprehend, not the Son of *Abraham*, of *David*, or *Mary*, for him he hath excluded from being the object of Worſhip; together with Saints and Angels, as in his own words is manifeſt, but this *Jeſus Chriſt*, &c. is the *Light within*, ſo here are two Chriſts with a witneſs by this Man's Doctrin, one the

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Son of *David*, to whom no Worſhip Honour and Glory is to be given, another through whom God the Father is to be Worſhiped; and certainly he through whom we Worſhip God the Father, muſt be the object of Worſhip together with the Father: But how long did he allow *Jeſus Chriſt*, *&c.* to be him thro' whom God the Father is to be Worſhiped? No longer than *untill he hath reſtored all things into their primitive Order, that is, brought* William Shewen *and his Brethren to a Sinleſs ſtate, which many think they have attain'd already, and then Chriſt in them is known to ſurrender up the Kingdom to the Father, and God to become all in all.* As he plainly declares in his pag. 38. and on the Margin he adds, *This is the aſſending of Chriſt up, where he was before he deſcended, and before there was any Cauſe for his deſcenſion, he that can underſtand* (ſaith he) *let him.* (this paſſage of *William Shewen*, is more fully Quoted out of his Book in my Third Narrative lately Printed) Judge Reader, what imaginary Heavens had this man got up into, after he hath witneſſed a Sinleſs ſtate, even in the mortal Body, then Chriſt ſurrenders up the Kingdom to the Father, in him, and it is no more Chriſt in him, but God all in all. And what Chriſt ſpoke of his Aſcenſion, as Man, into Heavens without us, He wholly applyeth, to Chriſt's putting off his Offices as Chriſt, and ceaſing any more to Officiate as Chriſt in them, but as God the Father. The myſtery of this is Rank and wild Ranteriſm, to wit that God and Chriſt within men, are but two inward

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Miniſtrations, and Operations; Chriſt is the lower, and the Father is the Higher, and by paſſing from the Lower to the Higher, as men paſs from the lower ſtory of a Houſe, to the higher, they paſs from Chriſt to God, and leave Chriſt behind or below them, and aſcend up to God all in all, and ſo need not Chriſt either within them, or without them. That this is the real and genuine Senſe of *William Shewen's* words in that above mentioned Treatiſe, any intelligent perſon that reads them, (more eſpecially if he read thoſe paſſages throughout, from firſt to laſt, a part whereof I have but quoted, for brevity ſake) cannot but acknowledge.

Now becauſe it is probable many of the people call'd *Quakers* will ſay, that theſe things which I have above related as matter of Fact; are not truly related, and will be ready to oppoſe to the credit of my relation: That *G. Whitehead* who confeſſeth there was ſuch a Meeting where he was preſent, denyeth that he remembereth that any ſuch things were affirmed by them that found fault with me, for ſome things contained in my Book. But *Firſt*, his not remembering, is but a Negative evidence againſt my poſitive evidence, therefore not ſo ſtrong as mine. *Secondly*, I have brought *William Shewen's* own Book, Writ and Printed after that Meeting; ſufficiently declaring, at leaſt the Two laſt Particulars, or rather indeed all the Three. For ſince he conſtrueth Chriſt's Aſcenſion into Heaven, to be inwardly in Men; he has left us no proofs for his Aſcenſion outwardly. *Thirdly*, had *G. Whitehead* been

been ingenuous, he would have been positive to have told what he did remember, seeing some present at these Meetings as old in years, and as weak in Memory as himself; hath very lately told, what was said in one of them Meetings, and that is the chiefest of the Three, and indeed includes all the three Particulars above mention'd. *Fourthly*, know then, for a further evidence; that *Thomas Heart* an ancient Citizen, of very good credit and fame, (a person of greater Age than *G. Whitehead* as I suppose; and one whom *G. Whitehead* I think will own to be worthy of Credit in any other thing, if not in this) hath lately declar'd to me, (in answer to my request to him, that seeing I was called in question as a Lyer, for saying some of my opposers at one of these Meetings had said, they needed not Christ then, he would be pleased for the truths sake, to speak what he did remember was said by them to that effect) that he did remember that they did say, *They needed not Christ*, and also that he did reply to them, *It may be before they Dyed, they would find their need of Christ*; thus he freely and voluntarily declared to me in my House 22d. 12. Month. 1697. in answer to my request as above. I having told him, that to clear me of the Imputation of a Lyer, I did desire him (by a few lines in writing) to speak with me, who came to my House, in complyance to my desire; and I having repeated to him all his words as they are above mentioned, that he spoke to them; he answered me directly, that his memory was weak, and did not remember the other passages,

ges, but this (ſaid he) I do well remember, that when ſome of them ſaid, they needed not Chriſt; I told them, before they Dyed they might come to find their need of him; and he ſaid further, I own it to be a truth that I need Chriſt ſtill, for I find my obedience ſo ſhort, that I cannot rely upon it; and therefore I need that God be merciful to me, and forgive me my ſins and failings for Chriſt's ſake. And diverſe things he ſpoke to this purpoſe, very ſenſibly and Chriſtianly, with which I was much refreſhed to find him ſo ſound and ſenſible, and that he ſtill adhered to his former Teſtimony he gave at one of theſe Meetings. And ſeeing he hath confirmed the truth of my Relation, in one of the chief Particulars, that one containing all the reſt: I judge it is an Authentick evidence to the whole; for if they needed not Chriſt, then ſure they were not to Pray to him; and as ſure it is, that there is no need of any ſuch belief (according to their ſentiments) that Chriſt's Body did Aſcend into Heaven; for they having denyed the end of his Aſcenſion, which was that We might have him to be our merciful high Prieſt in Heaven, to make interceſſion for us, according to our need, they muſt conſequently deny his Aſcenſion, otherwiſe ſay he Aſcended to no purpoſe or end, as to us! For a further evidence, I here add the Teſtimony of *John Bull*, who was preſent at one of theſe Meetings, who had alſo at my deſire and requeſt (obteſting him to ſpeak the truth, ſeeing my Chriſtian Name and Reputation was concerned in the

the caſe) declared, that it having been long ago, he did not remember much, but this he did remember, that they oppoſed to that paſſage in my Book, wherein I did aſſert that Chriſt's Body that was buried, roſe again, and aſcended into Heaven. As alſo that ſeveral Friends ſaid, they were much benefited by the things that they heard diſcourſed, by way of Objections and Anſwers, and bleſſed God for that opportunity. This he told me at my Houſe 23*d.* 12*th. Mo.* 1697.

Note, *ſince the writing of this Paper* Johnſon Bull *is deceaſed: But I have Evidence of ſome alive who heard him ſo affirm.*

Having thus finiſh'd my Relation, touching theſe weighty Matters, which I ſolemnly declare to be true, and which I think I have given a ſufficient Evidence of, by the concurring Evidences, of ſome of their Brethren, that remain in Unity with them, it now remains to give ſome Reaſons of making publick this Relation which I do thus.

1. My firſt Reaſon of making publick this Relation is to clear my Name both as a Man, and a Chriſtian, from the imputation of Lyer, Slanderer, and falſe Accuſer; which ſome of the contrary Party have caſt upon me, for my having affirmed, that ſome noted men among the Quakers, yea and Teachers too, Twenty years ago have oppos'd ſome of the great Fundamentals of Chriſtianity, and greatly Cenſured me for aſſerting them.

2. The ſecond Reaſon, is, that this Account given by me here will ſerve for an Apologie, and Excuſe to me, in great part, why I have in ſome of my former Books, eſpecially in my Controverſies with ſome of the Preachers at *Boſton*

in *New England*, praiſed and defended *William Penn* and *George Whitehead*, as ſound and Orthodox in the Fundamental Principles of the Chriſtian Faith, Concerning Chriſt, and the real exiſtence of his Manhood-Nature, conſiſting of a glorified Soul and Body in Heaven, being both God, and Man, and yet one Chriſt: And our Faith in him as ſuch, for Remiſſion of Sin, and eternal Salvation, whom theſe men did repreſent as unſound. Now that which gave me (as I thought) juſt ground ſo to judge, was, that they ſeemed to me, by the defence they made for me at theſe two Meetings aforeſaid, to be not only ſound in their judgements as touching theſe great truths, but to be cordially and zealouſly concerned for the defence of them: And in this perſuaſion of them I continued, until the differences aroſe in *Penſilvania*, betwixt my Adverſaries and me, in the year 1691, concerning the neceſſity of Faith in Chriſt without us, for Remiſſion of Sin, and eternal Salvation, as well as the beleif of his inward appearance by his Light and Grace in our hearts, both which I affirmed was neceſſary, to our Chriſtianity, which my Adverſaries roſe up againſt, charging it to be falſe as well new Doctrine, and contradicting the printed Teſtimonies and Books of ſound Friends, and particularly of *William Penn*, and *George Whitehead*, ſo that I was accuſed by my *Penſilvanian* oppoſers, in our publick Meetings there, for contradicting the Principles of *William Penn* and *G. Whitehead*, in their Printed Books, particularly in that Book called the *Chriſtian Quaker*, both in relation to *the ſufficiency of the Light within, without*

without any thing elſe, to Salvation, and alſo in relation to the Reſurrection of the Body. And thus time after time they oppoſed me with theſe men's Books, and when I deſir'd them to begin with the Scriptures, and prove the Contradiction of my Doctrine firſt to the holy Scriptures, and then it was time to Conſider theſe men's Books, *Samuel Jennings* in a publick Meeting at *Philadelphia* on a firſt day, ſaid it was not neceſſary to prove me guilty of Hereſie, (whereof they had accus'd me) from the Scriptures, but from Friends Books, for (ſaid he) the Queſtion betwixt, *G. K.* and them, is not who is the beſt *Chriſtian*, but who is the beſt *Quaker*. And though I ſtill deſir'd them to bring their Scripture proofs, yet they for moſt part waved that, and continued clamouring that my Doctrine contradicted *Will. Pen. Geo. Whitehead*, and other Friends, which I did not know all that time that it did, for though the places they quoted out of their Books, ſeemed much to favour my Adverſaries, yet I was not willing to think ſo, but labour'd to retain my Charitable perſwaſion of them, putting the moſt Charitable Conſtructions upon their Words as was poſſible, ſo farr as I had read the paſſages in their Books that ſeemed to interfere with me. At laſt, I came to a firm Reſolution in my mind to Come for *England*, having firſt writ to *George Whitehead* and other Friends of the Miniſtry about our differences, deſiring to know their ſenſe; they ſeemed to blame me for the ſeparation, but in great part, to approve of my Principles; but the words in their Epiſtles were ſo dubious, like the Heathen Ora-

cles, that as to the main difference of Principles betwixt my Adversaries, and me in *Pensilvania*, it was rather increas'd by their Epistles, then allayd; my Adversaries Construing them one way, and I and my Friends another way. After I arrived in *England* and came to *London*, And had some private Conferrences with *George Whitehead* and *William Penn*, about these very Principles *of the sufficiency of the Light within to Salvation, without any thing else*, by the *something else* that I did plead for, declaring that I meant the man Christ Jesus, and his most holy and perfect Obedience unto death, for our Sins, and his Intercession for us in Heaven, I began easily to perceive that they greatly differed from me in those great things, yet they did seek to hide themselves as much as they well could, mainly and almost only blaming me for the Separation, and making a breach, in *Pensilvania*, and the neighbouring Provinces among Friends. But by degrees, the difference in Principles betwixt them and me began plainly to appear, before they Excommunicated me, at their yearly Meeting in the Year 1695. For at a large Meeting of Friends of the Ministry, where were many Country Friends, about two days before the yearly meeting, in 1694. *William Penn* accused me, for seeking to bring in a new method of Preaching Christ, and Faith in him, differing from that of Friends, and that new method was, to preach the Man Christ without us, and his Death and Sufferings, in order to bring people to know the Divine Principle within them, and the work of Regeneration. And at the said Meeting *G. W.* blamed me, for affirming that

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all the Light and Grace that any men had, in any age of the World, was the effect of Christ's Obedience unto death for us, and argued against it thus, Men had Light and Grace, before Christ came in the Flesh, to perform that obedience: can the Effect be before the Cause? this plainly enough let me see into *G. Whitehead*'s Principles, he had the same strength of Argument (but that's none at all) against any mens having Remission of Sin by Christ's death, before he came in the Flesh, why, can the effect be before the Cause? I told him, a Moral effect can be before its cause, and oft times is, and gave an Example, how a man by a Contract or Covenant buyeth a House or Field, and possesseth it before the Money is paid, the Condition of the Covenant being that the Money is not to be paid until such a time, so by Virtue of the Covenant of Grace, which respected Christ to Come, and the satisfaction he was to make to divine justice, by his Death and Sufferings for mens sins past, as well as to come, all the faithful had remission of sin, and inward Light and Grace, as well before he came as since. And some Months after this, at a publick Meeting of the *Quakers* at *Ratcliff* by *London*, *William Penn* did publickly oppose my testimony, and charged me, to be an Apostate, and that I endevoured to pluck up the testimony of truth by the roots. And at the same time He told the Auditory, that Friends saw no great need to preach the Faith of Christ's Death, and Sufferings, for all *England* had that Faith, and all Christendom had it, but it did not profit

* *Reader by this Argument it should not be Preached at all.*

them. * With many Abusive words all which he father'd upon a transport of the glorious power of God, at the next yearly Meeting, when I Complain'd upon his so abusing me. Yet they have, after all this, sought to hide the differences in Doctrine betwixt them and me, from publick notice, so that in their sentence of Excommunication, they blame not my Doctrine, nor Morals in any particular thing, but cast out some general charges against me, for being turbulent *&c.* and seperating my self from the Church of Christ. But their unchristian dealings with me, as well as Antichristian Principles have sufficiently proved them not to be a Church of Christ, though still I have that charity to diverse among them, that they belong to Christ and his Church; but not as respecting that visible Society, that has less the face of a Chuch, than any Society of Protestants any where in the world.

A third Reason is, that this publication of the foregoing Relation, will be a true Evidence and Witness for me, that as to the great fundamentals of the Christian Faith, I am not changed, from what I was Twenty years ago, when own'd among them; and for many years after, acknowledg'd by them, that I was in the Unity. And that therefore it is manifest to be a Calumny and false Accusation rais'd by some Malicious Persons among the *Quakers* against me; that I am Apostatised from my former Principles of Christianity, and have embraced new notions, or Priests and Professors Principles, as they are pleased that formerly I had relinquish-

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ed, and from a tentation that I had let prevail over me, to ſeek and affect preheminence over my Brethren, and not finding my deſire and end anſwered in that, I ſought occaſion to differ from them, and purpoſely chang'd my Principles, that I might have a ground of Strife and Contention with them, all which the Righteous Judge of the whole Earth, and the ſearcher of hearts knoweth to be falſe, and injurious charges. I have ſufficiently in my late Printed Books, proved that I am the ſame in all Principles of Truth, that I was formerly, and wherein I am changed, in ſome leſſer matters of Perſwaſion, it is to truth, and not from truth; God having been pleaſed further to Enlighten me, for which I deſire to Praiſe him; and I have ſhewed my adverſaries, both *William Penn* and *George Whitehead*, to be much more guilty of Contradictions, than any thing that any have laid to my charge, as in my firſt Narrative of the proceedings at *Turners-Hall*, and in other late Books: And wherein they charge me, to contradict ſome paſſages in my former Books, as in relation to *Baptiſm and the Supper*, and the having a better underſtanding of ſome places of Scripture than formerly I had, this is properly no Contradiction, but a Retractation. But my adverſaries are juſtly chargable with many contradictions, that (without any Retractation) hold contradictory propoſitions at once to be both true. This is contradiction with a Witneſs.

Now judge Reader, whether as the above ſaid Relation of the particulars mentioned in the firſt Sheet, is not ſome Apology for me, to excuſe my praiſing *G. Whitehead* and *William Penn*, as Orthodox and ſound Men, as to Chriſtian Principles, they having, by their ſeeming Orthodox at that time, Deceiv'd me, ſo hath not the late diſcovery of their inſoundneſſes in the Chriſtian Faith, given me a farr greater ground of Apology to excuſe my charging them, to be guilty of Vile Anti-Chriſtian Errors, as I have largely ſhewn in my late Printed Books, particularly my three Naratives of the Proceedings at *Turners-Hall*, the Second and Third of which has as yet received no ſhadow of anſwer, and what ſhadow of anſwer the Firſt received by *Thomas Elwood*, hath been ſufficiently demonſtrated to be a meer Shadow, by the Book call'd *Satan Diſrob'd*, and alſo by my Second and Third Narratives, all which lye on their hand unanſwered; and yet they falſely glory in Print, that they have anſwered all my former Books. And their moſt partial ſiding with my Adverſaries in *Penſelvania*, to cloak their vile Errors, as well as unjuſt Practiſes, is another ground of my juſt Apology, for my changing my thoughts of them; beſides other great Proofs I have to manifeſt their unſound and Anti-Chriſtian Principles.

Same

Some Paſſages taken out of Humphry Norton's Mſ. *mentioned in the* II. Part p. 99. 100.

I Begin with a *Letter* of *George Fox*'s, which is not only *Inſerted*, but *Atteſted* in this *Mſ.* of *Humph. Norton*'s, Part of which *Letter* being *Quoted* in *The Snake* p. 113. The *Quakers* in their *Laſt Anſwer*, which they call *A Switch for the Snake* p. 175. ſay, That *it may be either Adulterated by the* Snake, *or ſome Apoſtate, or Forged by them.* And, *if they were* G. F's *words, why did not the* Snake *give the whole Letter? To what purpoſe hath he made a Break in it? And what is Left out at it?* Therefore you ſhall have the whole, and ſufficiently Atteſted; Together with *H. Norton*'s Impious Parallel of *Oliver* to our Lord *Jeſus Chriſt*, his *Death*, *Burial* and *Reſurrection.* Which take as follows out of the *Mſ.* p. 21.

The Meſſage from *O. Cromwell* to *G. Fox*, upon 5th day of the 1ſt Month.

That it was required by Oliver Cromwel *from* G. F. *that he would promiſe, that he would not take up a Carnal Sword or weapon, againſt the Lord Protector, or Government, as it is now. And that* G. F. *would write down the words, in anſwer to that which the Protector required. And for* G. F. *to ſet his hand to it.* This

p. 21. THIS was demanded of *G. F.* in our preſence and hearing, whoſe names in the Fleſh, are called *Tho. Aldam*, and *Robert Craven*, Upon the Sixth day of the Firſt Month, *G. F.* was moved to give forth theſe words following, which were written and given to *Oliver Cromwell* by Capt. *Dury*.

Anſ. I who am of the world called *G. F.* doth deny the carrying or drawing any carnal Sword againſt any, or againſt thee *O. C.* or any man, in the preſence of the Lord I declare it, God is my witneſs, by whom I am moved to give this forth, for the truths ſake, from him whom the world calls *G. Fox*, *WHO IS THE SON OF GOD*, who is ſent to ſtand a witneſs againſt all violence and againſt the works of Darkneſs; and to turn the People from Darkneſs to Light, and to bring them from the occaſion of the War, and from the occaſion of the Magiſtrates Sword, which is a terrour to the evil doer, which acts contrary to the light of the Lord *Jeſus Chriſt*; which is a praiſe to them that do well; which is a Protection to them that do well and not the evil; and ſuch Soldiers as are put in place no falſe accuſers muſt be, no violence muſt do, but be content with their Wages; And that Magiſtrate bears not the Sword in vain, from under the occaſion of that Sword do I ſeek to bring people; my weapons are not Carnal but Spiritual, and *MY KINGDOM IS NOT OF THIS WORLD*, therefore with Carnal weapon I do not fight, but am from thoſe things dead, from him who is not of this world, call'd of the world by the Name of *G. F.*

and

and this am I ready to ſeal with my Blood, this I am moved to give forth for the truths ſake, who a witneſs ſtands againſt all unrighteouſneſs, and all ungodlineſs, who a Sufferer is for the righteous Seeds ſake, waiting for the redemption of it, who a Crown that is mortal ſeeks not, for that fadeth away; but in the Light dwells which comprehends that Crown; which Light is the condemnation of all ſuch, in which Light I witneſs the Crown that is Immortal, which fades not away, from him who to all your Souls is a friend, for eſtabliſhing of righteouſneſs, and cleaning the Land of evil doers; and a witneſs againſt all the wicked inventions of men, and Murderers Plots which anſwer ſhall be with the Light in all your Conſciences, which makes no covenant with death, to which Light in you all I ſpeak, and am clear. *G. F.* who a new Name hath which the World knows not.

We are witneſſes of this Teſtimony whoſe names in the fleſh are Tho. Aldam
Robt. Craven.

A call to O. Cromwell,

O *Liver* thou art ſhut up, the Stone is ſealed, and the watch is ſet, and Chriſt ſuffers, And the Lord God hath ſent his Angel to call thee, and to rowl away the ſtone, and if thou wilt come forth, come forth. This call is to thee through his Servant *Humphry Norton.* P. 37.

A Question put, with others, to all that stumble at the Light. p. 31.

Norton's Mf. p. 31. WHat *Child* is it *Eve* shall be saved by, she Continuing in Faith and Sobriety? Seeing the Apostle gave this Advice to the Un-Married that could so abide, not to Marry, for he did better that did not give in Marriage than he that did.

[N.B. *The Meaning of this is plain.* viz. *That the* Child *by which* Eve, *and consequently the rest of Mankind was to be saved, was not to be an outward Child of Flesh and Blood, born of a Woman. Because that if so, it would have been better for Men to have Marry'd, in order to have that Child brought into the World. This is the true* Quaker *Notion shewn in the Second* Part *from p.* 215 *to* 220, *That the* Child *Promised* Gen. iii. 15. *as the* Saviour *of the World, is a* Child *born within Every Regenerate Person, in their* Hearts, *and not any* Child *Conceiv'd in the* Womb *of a* Woman. *For as to what is Recorded of the Outward* Jesus, *His Birth, Passion, Resurrection &c. they can apply it to* Oliver, *or any other of their* Favourites. *They turn it all into an* Allegory, *and Suppose it Perform'd* within *Themselves. And that the* Merit *of their Salvation Lies* Within *Themselves, and not in the* Merits *of the Outward* Jesus. *Of which See more in the Said* Mf.]

Mf. p. 45. And whereas he accuseth us for denying Christ's Merits. I say that which can be merited is of self. And that which is of Christ is freely given. But such a word is not in Scrip-

Scripture as Christ's Merits, but is fetch'd from the Whore at *Rome* by them.

To all these that pretend to wait for that which they call a personal Reign, for which they have no Scripture, but makes themselves manifest to be these that know neither the Scriptures nor the power of God, for they were Written for our Admonition, upon whom the ends of the world are come. 1 *Cor.* 10. 11. Mark, they knew the ends of the world come at that time, where sin was put away by the Sacrifice of Himself. *Heb.* 9. 26. Now unto all you, this is the word of the Lord God; you that waits out of the Light wherewith you are Inlightened, waits out of the way, *&c.*— Tell me, have not many of your Brethren and Sisters pretended this waiting who are dead, (take warning) and said they looked as you do for a Christ to come, in another's Person, and not in your own. Are you not looking afar off, like Fools with your Eyes a broad. *Pro.* 17. 24.——Answer these Queries, and prove what you speak by plain Scripture. p. 70.

Whether is not God and Christ one in every thing, Yea or Nay? or wherein do they differ in any thing? and whether he is not the same in this Generation, that he hath been in all others the I AM. p. 71.

Is not the righteousness fulfilled in Christ? and is not God satisfied with this Righteousness, where it is put on? as it is written, put ye on the Lord Jesus Christ. *Rom.* 13. 14.

Whe-

Whether any one man visibly can put on another, and therein satisfie God for another man's Sins, Yea or Nay? or must not every Man or Woman put on the Lord Jesus Christ? and then no more a Carnal Christ; seeing it is written, woe unto them them that are covered and not with my spirit.

And now all ye that speak of a Personal Reign, Answer this, from whence must this Christ come which must Reign Personally? Seeing the promises of God was but one, and to one; And all the Prophets of God prophysied but of one? and they declared of what Stock, and Family, and House, and Generation he should be off, Read *Math.* 1. and *Luke.* 3. And also where he should be born, and of whom (to wit) of a Virgin, which things are fullfill'd, and come to pass, we are Witnesses of it, according to the Scriptures.

Now Answer in plain words, whence must this Christ come you wait for? And in what Generation? Of what Family? And out of what Country? And of whom must he be born? that they may no Longer be deceived by you: who have kept them Gazing after a false Christ. Well may it be called Gazing. But leave it, and mind these in white Apparel which reproves you for it. *Acts.* 1. 10, 11.

And Seeing the Scripture saith that Christ
p. 73. is the way to the Father, then is not this the Spirit of truth that Leads into all truth, to the God of all truth? And doth not these that Look for a Christ to come, deny the way to God, tell me? What way must people go to God, if Christ be not come? Seeing they die dayly. *Joh.* 14. 6. *Joh.* 16. 30. *Some*

Some Queries with there Anſwers put forth by John Draper. *Anſwered by* H. Norton *pag.* 81.

IN one of thy Queries thou asketh me whether the Saints ſhall partake of any other Glory, or Perfection then that they now Injoy? or whether we that are called *Quakers* ſhall partake of any other Glory or perfection then what we now Injoy.

Anſ. I ſay, the Saints can partake of no other Glory nor Perfection then what they now Injoy. And we that are call'd *Quakers* partakes of the ſame. But if our Hope, Glory, and Perfection were only in this Life, we were of all men moſt miſerable.

Wherein thou asketh me if there be any other Heaven then what's in the Saints? And where that Heaven is that Chriſt Aſcended up into?

I know and believe that there is no other Heavens then that the Saints are in, wherein dwells Peace, Righteouſneſs, and Joy. And that the Kingdom of Heaven is where that Chriſt himſelf preach'd it. *Luke* 17. 21. *viz. The Kingdom of God is within you.*

And whereas thou asketh me what I do believe concerning the ſecond Coming of of Chriſt? or whether there is any other Coming of Chriſt, beſides what is in his Saints?

I believe that there was, five hundred Brethren at once that ſaw his Second coming. And that there is a Thouſand now that ſees p. 81.

the

the ſame. And that there is no other coming then what is revealed in his Saints. For herein is the righteouſneſs of God revealed *Rom.* 1. 17 and 19. therefore follow no more after the *Lo hear* and *Lo there's.*

Wherein thou asketh me, whether it be not that very Chriſt that is in us that was Crucified at *Jeruſalem*, whoſe hands and feet was nailed to the Croſs and ſide peirced? and whether we do expect any benefit by Chriſt Crucified at *Jeruſalem*? I ſay no other Chriſt we own, but *Jeſus* the only begotten Son of God; the brightneſs of his Glory, the expreſs Image of his perſon *Heb.* 1. 7. who in our Vanity his Sides often we peirced, for which now in our bodies we bear his marks. And this benefit we have Redemption by him alone, from the filthineſs of fleſh and Spirit; and Saved by him from the Pride and Vanity the World lives in, and cleanſed from all Sin by his Blood, according to that Scripture 1 *Jo.* 1. 7.

[N. B. *What* Blood *this was which he means, you will ſee in the* Firſt Part *p.* 14. 94, 95. viz. *The* Blood *of* God's Heavenly Manhood, *which He had from all Eternity. And not the* Blood *of* our Nature *which* Chriſt *took upon Him, and ſhed upon the* Croſs. *They here Renounce any ſuch* Chriſt. *Any* Chriſt *that do's* differ in any thing from God, *as before Quoted. Or who Suffer'd upon any other* Croſs *than that* Metaphorical Croſs *which He commanded His Diſciples* to take up Daily. *Luk.* ix. 23. *And upon which He Daily Suffers in the Hearts of Wicked Men; as appears by his following Quare.*] *Quæ-*

Querie to John Draper, *by* H. Norton. p. 84. *of Mſ.*

WHether Chriſt Jeſus ſuffered not upon that Croſs which he Preached when he was in the Body, and ſaid, *He that will be my Diſciple muſt take take up his Croſs Daily.* Luk. 9. 23. Or what Croſs he ſuffered on? And how oft he hath ſuffer'd ſince the beginning? [*See Second Part.* p. 114.]

Mſ. p. 81. Wherein thou asketh me what do I underſtand by the Eternal Judgment? Or whether ther ſhall be a time when God ſhall Judge all Men, and make their works manifeſt, and alſo give to every Man according to his Deeds.

Anſ. The Eternal Judge is upon his Throne, and the time of his Judgment is come, and the Hearts of all Men are made manifeſt before him. And the wicked ſhall not Eſcape, but ſhall Receive a Portion according to their Deeds. Therefore ſay I, ariſe ye Dead, and come to Judgment, for the Hour is Coming, and now is, when the Dead ſhall hear the voice of the Son of God, and they that hear ſhall Live. *Joh.* 5. 25.

[N. B. *This ſhews in what ſenſe they Underſtand the* Scriptures. *viz. That the* Reſurrection *of the* Dead, *and the* Final Judgment *is already Come, as before Quoted, which they bid us* Mark, *That the* End *of the* World *was Come in the* Apoſtles *time, which they Infer from* 1 Cor. 10. 11.]

Mſ. p. 57. *in a Letter to Lieut.* Scot.

NEver hereafter ſuffer ſuch words to proceed out of thy Mouth, as to ſay that the Glorious God was in a Wall, becauſe thy Dark Wiſdom finds it Written, that He fills Heaven and Earth. But this I ſay unto thee, That that Heaven, and that Earth which he fills thou knoweſt not, neither can any Vulturous Eye ſee into it——*H. Norton.*

[N. B. *The* Quaker *Means the* Inward Heaven *in the* Heart, *which he ſays no* Vulturous *Eye can ſee into. And they Acknowledge no other* Heaven *or* Hell. (*See Firſt Part.* p. 62. *Snake* p. 164. And *Sat. Diſ.* p. 55.) *For the* Outward Heaven *the* Quaker Eyes *can no more ſee into, than thoſe* Eyes *which they call* Vulturous.

I will cloſe my preſent Excerptions out of this Precious Mſ. *with an Account which this* Norton *and one* Will. Shaw *gave of their Examination before* John Bret *Governor of* Wexford *in* Ireland. p. 86. *of the* Mſ.]

Governor. Are you the Men? *Quakers.* Yea.

Gov. Why did you Diſturb the Miniſter yeſterday?

Hum. Norton. Examine the buſineſs to the bottom: we were forc'd out of our Meeting, and brought to the Steeple-houſe. And if there was any wrong done, we had it.

Gov.

Gov. By whom.

Hum. By a Lieutenant.

Gov. But not to diſturb the Miniſter.

Hum. A Miniſter of Chriſt cannot be diſturb'd, neither is it contrary to the order of the Church of Chriſt for all to ſpeak one by one.

Gov. But you have tranſgreſt the Law, in diſturbing our Miniſter.

Hum. What's your Law contrary to the Law of God?

Gov. Nay.

Hum. He is no Miniſter of Chriſt, neither have we tranſgreſſed any Law of God.

Gov. Why is he not a Miniſter of Chriſt?

Hum. He was found in the Idols Temple, having the chief ſeat in the aſſembly, ſtanding Praying in the Synagogue.

Gov. You all ſay ſo?

Hum. Send for him hither, let us ſpeak with him.

Gov. I have no command of him, but I ſhall examine the Lieutenant, and if he have tranſgreſt let him ſuffer.

Hum. Be not partial, but let it be before us.

Gov. Take theſe men into your charge Gaoler.

Hum. Well, mind the fear of God. This was the effect of what was ſpoken ſo near as can be remembred. *Hum. Norton.*
Will. Shaw.

The Recommendation of the above named Humphrey Norton, *by* E. Bourrough, *and* Francis Howgil, *when he went to* Ireland; *and Answered, and put the above Queries.*

NOw dear Friends, I rejoyce in the Lord that his care is towards you, and his love abids for you, who are unto him begotten, and not of him forgotten in visiting you with his power, to the refreshing of you, in sending this my dear Brother and faithful companion in the Kingdom of Jesus call'd *Humphry Norton*, who cometh to you in the name and fear of the Lord, and not of his own will, but according to the will of God, as being moved thereunto by the spirit of the Father. And unto you all I do him recommend, as a faithful Labourer, to be received by you in the name of him that sends him, in tender pitty for you all; and the blessing of the Lord upon his Faithfulness I doubt not. But the flock will receive refreshment, the weak will be strengthened, the weary laden will be comforted, and the body will be edified, and for this cause hath the Lord chosen him into this service, to manifest further unto you the power of the Gospel of God, by his Ministry, upon which the blessing of the Lord be for ever. And with my dear Love in the Lord saluting you all that are faithful, farewel in the Lord. *London* 10*th*. of 3*d*. Month 56. to the Churches in Christ in *Ireland*, by a lover of your Souls, and a Labourer in the Gospel of Jesus Christ *E. B.*

Re-

Receive *Hum. Norton* in the Lord, whom the Lord hath moved to come unto you: who is a brother, and faithful in the Lords work, and be ſubject unto him in the Lord, all unto him, for I much deſired that he might come unto you, and ſo the Lord hath orderd it. And as you receive him, you receive me *Francis Howgill.*

Some *Few* of the *Many* *OMISSIONS* and *ALTERATIONS* in the *Re-printing* of the *Works* of the *Deceaſed* *QUAKERS* (tho' ſaid to have been given forth by the *SPIRIT* of the *ETERNAL GOD*) to *Trim* with every *Turn* of *Government*; And *Cover* the *Deceit* of their *Horrid Principles*.

1. EDWARD *BURROUGH*, the *Second* in *Honour* to the *Great FOX*, among the *Apoſtles* of the *Quakers*, Printed a *Book* An. 1656. to which he gave this Title. *A TRUMPET OF THE LORD, Sounded out of* Sion: *Which gives a Certain Sound in the Ears of All Nations; And is a True Noiſe of a fearful Earth-Quake at hand, which ſhall ſhake the whole Fabrick of the Earth, and the Pillars of its ſtanding ſhall Fall, and never more be ſet up again.* Or, *Fearful Voices of Terrible* Thunders, *uttered forth from the* Throne——*And is an Alarum and Preperation for War againſt all Nations where* Gog *and* Magog *reſideth. And ſheweth the Wounding Sword of the Mighty God, from whoſe Blow the Kings, nor the Captains, nor the mighty Men cannot Fly, to Eſcape. Declared and Written by a Son of Thunder: In an unknown Language, which none can Underſtand, ſave the Redeemed of the Lord. By one whoſe Name is truly known by the Children of the ſame Birth, but unknown to the World, though it be called,* EDWARD *BURROUGH.* Ther

Ther is more than here ſet down in that Magnificient *Title-Page!* But I would ſhew the Reader thus much, to let him ſee the no ordinary Stile of the *Quakers!* In this Book. p. 9. Ther is a *Chapter* againſt the *King* and his *Cauſe*, then under the Feet of the *Rebels*. But in the *Re-Printing* of the *Works* of this *Son of Thunder*; after the *Reſtauration* of the *King*. An. 1672. that whole *Chapter* is left out. And is as follows.

To all you who are, and have been always, Enemies to the very appearance of Righteousneſs, who are call'd Delinquents *and* Cavaliers.

THus ſaith the Lord, *my controverſie is againſt you, even my hand in judgement is upon you already, and you are become curſed in all your hatchings and endeavours, and from time to time my hand hath been againſt you in Battle, and you have been, and you are given up to be a prey to your Enemies, for the purpoſe and intents of your hearts have been known always to be againſt the form of Truth, and much more againſt my powerful Truth it ſelf, and becauſe you attempted to take my throne* (Conſcience) *therefore I roſe in fury againſt you, and will have war with all your followers herein for ever, and though my hand hath been evidently againſt you, yet to this day you remain in rebellion in your minds in hatching Murder and Cruelty in your wicked hearts, and though your Kings, and Princes, and Nobles have been cut off in wrath, and your cruel deſperate Inventions, and plots of wickedneſs (conceived in your curſed womb) have been broken, and you cut ſhort in your deſires, yet you repent not, nor will not ſee how you are given to be a curſe, and a deſolation, and a prey, in houſes and lands, and perſons, to them whom I raiſed againſt you and gave power over you, yet you are hardened, and your cruelty in the perſecution of my ſervants cannot be meaſured, where you have any power, you ſmite with the fiſt of wickedneſs, and count it your glory to deſpiſe my Name, in the Vallies of vain hopes you feed, and on the Mountains of fooliſh expectation, and conceive in your cruel womb of Tyranny, the overthrow of the Nations, but in the bringing forth*

forth your ſelves are overthrown, and it is not for well doing that you ſuffer, but my hand is againſt you, and my judgments are upon you, and except you repent, ſhall continue upon Earth with you, and follow you, and purſue you to the Lake of deſtruction, where there is no repentance, and you and your Kings, and Lordly power, (by which you have thought to exerciſe Lordſhip over my heritage) ſhall be enſlaved by the Devil in the Pit of darkneſs, in everlaſting bondage, where he ſhall reign your King and Lord for evermore.

2. Ther is likewiſe, and for the ſame Reaſon, left out in *Burrough's* Re-printed *Works*, a Paper of *Council and Advice*, directed *To the Parliament of the Common-Wealth of* England, Dated at *Lon.* 6. of 8. Mon. 1659. It is too long to Inſert the whole here. But take theſe few *Paſſages*, which the *Quaking Editors* knew would lay them open to objections after the *Reſtauration* of the *Royal Family* to their *Hereditary* Right; and of the *People*, to the *Freedom* of their *Election* in the choice of *Members* to ſerve for them in *Parliament:* Which at that time when this was wrote, *An.* 1659. was *Obſtructed* by the then *Army* and other *Short-Liv'd Rouling-Uſurpations*, as well upon the *Privileges* of the *People* (which they had made the Great Pretence for their *Rebellion*) as upon the *Prerogative.* For when the *Members* who had been, by Force, *Secluded*, were Reſtor'd to their Places in the *Houſe* of *Commons*, they Immediately Voted in the *King*, and Ancient *Hereditary Monarchy.* Againſt which, and the *Freedom* of *Parliaments* this *Burrough* thus *Belches* forth, in Juſtification of the then preſent Government

ment that was in being, p. 2. of his *Council and Advice* to those *Usurpers* who then call'd themselves *The Parliament of the Common-Wealth of* England, as follows.

"And while thus it hath been in our Nation, that our *Kings* have attained to the "*Throne* of Government *Hereditarily*, and by "Succession of *Birth*: And our *Parliaments* "and *Rulers* have attained to the Place of "Judgment over us, by such a way of *Traditional Choice* as hath been the Custom in our "Fore-Fathers days (that knew no better, being in the days of Apostacy and great Ignorance themselves) and thus it hath Contiu'd for many Ages, whereby the Inhabitants have been always suffering under, and "liable to great Oppressions and Vexations, "being subjected under such a Government, "falling as aforesaid, from *Parents* to *Children*, "after the manner of the *Heathen* Nations, "and being subjected to such Laws, made and "Executed by Men, not truly call'd and ordained of God thereunto, insomuch that nothing hath been perceiv'd or intended by Men "of the hand of the Lord, and of his good "Spirit in the calling of our *Kings*, and chooseing of our *Rulers*; but these things have comed to pass, and been after the Traditions "of Men, and not after the order and Councell of the Lord God. And our Nation "hath been under the bonds of *Slavery* in this "respect, even because Men have Govern'd "that ought not: And while the Great and "Rich men have been set to Rule over the "Poor; and while Men for earthly Honour, "and for Riches sake in *Birth* and *Breeding*,

"have

"have Claimed to be *Princes* over us *Succeſ-*
"*ſively*; And to be choſen our *Rulers* accord-
"ing to *Cuſtom*——And have com'd into the
"place of Authority over us, otherwiſe than
"by appointment and *Right calling* from the Lord,
"as I have ſaid, and thus the Government of
"our Nation hath been out of Courſe, and
"not as the Lord requireth it, even until this
"Day.

p. 3. "But now in as much as the Lord
"God our *Deliverer* hath begun to appear for
"the Freedom of the Nations, and hath ſhew-
"ed us the *Captivity* and *Bondage* which our
"Fore-Fathers hath Liv'd under, and we our
"ſelves been ſubject and lyable too, by reaſon
"of the *Government* ſtanding in a *Single* Per-
"ſon *Succeſſively*; and we being *Forced* to live
"under the Authority of ſuch Men as had no
"*Right* from *God* thereunto, as I have ſaid,
"And now our Eyes are opened to behold
"better things, and we are in good expecta-
"tions, that the Lord will ſuddenly ſo Ap-
"pear, as to free us from future Oppreſſions
"in this Reſpect, *&c.*

p. 6. "Wherefore it is upon me to lay it
"before you, even you, as the *Firſt* Aſſerters
"of, and Contenders for *England's* Liberty, and
"whom the Lord hath Honoured in *Beginning*
"to Remove *Tyranny* and *Oppreſſion*, and Reach-
"ing after our Long Loſt Liberties, *&c.*

[*Here to Flatter the* Taile *of the* Rump-Par-
liament (*which then Rul'd the Roſt*) *the* Quakers
Run down all the ſeveral ſorts of Rebels, *who
had* Uſurp'd *before them: Each of whom the*
Quakers *had* Worſhiped, *in their* Day (*as fully
ſhewn*

ſhewn in Sn. *Sect.* xviii. p. 215. *to* p. 219. *&c.*) *call'd them* Reſtorers, Deliverers, *Choſen* Inſtruments *in the Hand of God, by whom he did Great things. But now that they were all Gone,* This laſt *Parliament were the* Firſt Aſſertors *of the* Liberty *of* England; *and were Honour'd in* Beginning *to Remove* Tyranny. *All the Reſt had done nothing before them! And upon theſe the* QUAKERS *built their Hopes: And* Propheſy'd *of the Mighty things which GOD had to do with them! In order to which the* QUAKERS *gave them their* Directions, *from* THE LORD, *how to Manage.*

But their SPIRIT *of* DISCERNING *Fail'd them here, as it us'd to ſerve them: For within* ſeven *Days after the Date of this their* Addreſs *to that* Parliament, *they were Turn'd out by* Lambert. *Which they little ſuſpecting, but thinking that they were to hold the* Reins *of* Government *for a longer time, gave their* Wiſe *Inſtructions, in the above Quoted* Councel and Advice, *to Employ the* QUAKERS *in their Affairs: And then all would do well, without Doubt! Tho' by the* Advice *they Gave, the* Quakers *were of all Men the leaſt Fit to be Employ'd: They Hit Themſelves Exactly, in the Deſcription they gave of other Men: For they Adviſ'd, not to Employ* WILLFUL *and* HEADY Men, not *UN-CONSTANT* and *CHANGEABLE* Men, nor *TRAITORS* that have Turn'd for ſelf Advantage, and will *CHANGE* with the *TIMES* to any way of Government, *&c. But eſpecially they Guarded againſt the Return of* Hereditary Monarchy, *as before Quoted. Tet as ſoon as that* Return'd, *in the* Reſtauration *of the* Royal Family,

ly, (*which was within* 7 Months *after this was wrote*) *then the* Quakers *were for the* King *and* Monarchy! *And without any* Blush, *Upbraided and Accused the other* Dissenters *to the* King, *as* Changeable *Men, who* Turn'd to Every Power, and every Government, as it Turn'd, *And therefore not fit to be Trusted.* (*See their* Two Declarations, *in* Sn. p. 224. and p. 227.) *And from this time, they Began to* Chop *and* Change, Curtail *and* Alter *their Former Books, in the* Re-printing *of them. And this, not only in leaving out whole* Chapters, *and some Intire* Treatises, *as those before Instanc'd, which were so* Rank, *as could not possibly be* Screw'd *to mean any thing short of* Bare-fac'd *TREASON* and *REBELLION*: *But they took care likewise of* Words *and* Expressions *that might give* Offence, *for Example.*]

3. In *The Trumpet* of *Burrough's*, before Quoted. p. 7. he Accuses the *Officers* and *Souldiers* for Exercising the like *Tyranny* as the *King* had done. *The same Oppression* (says he) *and Kingly Power of Cruelty stands in Dominion, under another Appearance.* But in his Works *Reprinted* p. 99. the word *Kingly* is left out.

4. In a *Letter* to *Oliver*, with whom he *Rejoyceth*, and *Congratulats* for the *Many Victories Honourable and Remarkable, which* (says he to *OLIVER*) *were given thee over them who had Exalted themselves above God*, [And Ruled in Tyranny over his People; whom the Lord pitied, and thou an Instrument in his Hand, was ordain'd by him, to lead forth a People, whom he Blessed with thee, against a Cruel People and Generation of Oppressors, who Exercised Tyran-

Tyranny over the Lord's Heritage, till they were taken away, and caſt out, and is a Reproach unto the Lord, and his People unto this day; and even ſo ſhall all be that follows their Example, and are Oppreſſors and Tyrants, over the ſeed of God, as they were] *And this thou knoweſt*, &c.

This *Letter* is in p. 552. of *Burrough*'s Works *Re-printed*. But all within the *Crotchets*, in *Roman* Letters, is left out; which I have *Copy'd* out of the Firſt *Edition* of what he Intitules, *Good Councel and Advice, Rejected*. Printed *An.* 1659. p. 4. And it bears this Direction, *For the hands of the Protector*. This Book conſiſts of *Letters* from *Burrough* to *Oliver* and *Richard* Protectors. And on the *Title-Page* he ſays, *Put to Publick View, by one that wiſhed well to them in their Day*. But this is likewiſe left out in the *Re-print*.

Ther are ſeveral other ſuch like *Paſſages* of this *Book* left out in the *Re-printing* of it, among the Reſt of *Burrough*'s Works. As

5. In p. 17. Where Inſtigating *Oliver* againſt his *Enemies, Scatter'd through all theſe Nations, who is full of Wrath and Ravening Envy towards thee* [Even of thoſe known by the Name of *MALIGNANTS* party] *in whoſe hearts to this day ther is continual Hatred, and evil ſurmiſing lodgeth againſt thee, and all thy offspring——And not ſlipping any Advantage how to Revenge themſelves, and the Cauſe of their King*. The above words within the *Crotchet*. viz. *Thoſe known by the Name of MALIGNANTS Party*, are left out in p. 559. of *Burrough*'s Works. And the laſt words in

in this *Quotation*. viz. *The Cauſe of their King*, are Changed thus, To *Promote their Cauſe*.

6. In the ſame *Page*, he ſays thus to *Oliver*, of the *King*, and the *Malignants*. *I know the Lord hath Curſed them, and their Endeavours to this day; and thou haſt had Dominion and Power given thee of God, to Bruiſe them and Break them to Pieces.* [And what thou haſt done unto their *KING*, ſhould not be Reckoned againſt thee by the Lord, if now thou wert faithful to what heRequireth of thee] *for becauſe of theWickedneſs of that Generation, which was Grown to the full, did the Lord Raiſe thee up*, &c. Theſe words within the *Crotchets* are left out in his Works. p. 560. Whereby neither *King*, nor *Malignants* being Nam'd, the *Quakers* may have a Latitude to Pretend, when Challeng'd, That they did not mean *Them*, but ſome other *Wicked People*. Eſpecially they wou'd not Deſire to have it known, That they Pronounced *Abſolution* from the *Lord* to *Oliver*, for his *Murther* of the *King*.

7. In p. 38. He writes *To the Protector's Kindred, his Wife and Children*, and ſays, *God gave you the Palace of Princes* ['And threw out the High and Mighty before you, becauſe of their Wickedneſs which was Great in the ſight of the Lord—Even for that Cauſe was the Generations of the *STEWARTS* caſt out] *And if you walk in the ſame ſteps*, &c. Theſe words within the *Crotchets* are left out in p. 569. of *Burrough*'s Works. Tho' in the ſame above cited p. 38. he ſays, *Remember that you are now Warned from the Lord God, by whom I am moved to Write this unto you, in Dear and Tender Love to you all.* What *Spirit* then was it which moved the

the after *Quakers* thus to *Diminiſh* and *Curtail* theſe *Words* which *Burrough* ſaid he was *Moved* of the *Lord* to Write?

8. The following words in p. 64. are left out in p. 580. of his *Works.* viz. *And as concerning the Armies abroad, let Faithful and Juſt Men that will not ſeek themſelves be put in truſt, for the Army is of Great Conſequence to thee, to ſtand or Fall by them, as to Mans account: And the War againſt* Spain *be faithful to God in it, and let Truſty Men have Authority, The Lord may Accompliſh ſomething by it to his Honour, and to Thine, if thou be Meek and Humble, and Walk with the Lord. And to ſay no more about it, ther is ſomething in it known to the Lord, and he may bring it to paſs in his Seaſon.*

The after *Quakers* left out this *Prophetical* Admonition; for it was Given to *Richard*, in the Beginning of his ſhort *Protectorſhip*, the 18. of the 8. Month. 1658. And they had Reaſon to be *Aſham'd* of thoſe *Auſpicious Hopes*, which their *Light within* had made them Conceive of his very ſilly *Reign.* Eſpecially conſidering, that, according to their wont, they gave forth the above Quoted words to *Richard P.* in the *Name* of *The Lord*, for Immediately after thoſe, theſe words follow, *And thus Friend, according as it lay upon me from the Lord, I have Written this unto thee, in Dear and Pure Love, God is Witneſs.* And yet they have *Hypocritically* Nibb'd *This* out of the aforeſaid *Letter*, to Hide their Shame. And *God* is *Witneſs* of that too.

9. Ther

9. Ther are ſeveral other Inſtances of the like Practiſe in other Parts of this ſame Book as in p. 23. where the *Quakers* Boaſt to the *Protector* and his *Council* of their own *Merits*, thus, *Who have in times paſt, as faithfully as your ſelves, ſerv'd their Nation, with their Lives and Eſtates, to the Purchaſing of this Peace and Freedom out of the Hands of TYRANTS.* But in the *Re-print.* p. 563. of *E. B*'s *Works*, inſtead of the word *Tyrants*, they put the word *Oppreſſors*, that it might not look ſo *Directly* upon the *Kings*, *Cha.* I. and II. but be Turn'd to any other, as they ſaw Cauſe. Tho' it cou'd not properly be Apply'd to any other. For the *Government* was in *Their Hands*, and therefore cou'd not be *Purchas'd* out of *Other Hands*. And therefore *They*, the *Kings*, were the *Tyrants* here meant; at leaſt *Principally*, and *Chiefly*, *They* having the *Chief* Part in the *Government*, and it was againſt them, that *Oliver* and the *Quakers* took *Arms*.

10. Again, p. 35. they ſay to *Oliver*, in the like ſtrain as that before Quoted to his Son *Richard*, *And as concerning thy War, and Armies abroad in* Spain, *ſomething ther is in it known to the Lord, ſeek not thine own Honour in it, but be faithful; and leave the Iſſue of all things to the Lord; Make no Covenant with Idolators, but Tread down their Idol Gods that they have ſet up; and Hew down their Mountains, in which their Confidence ſtands; and Plow up their Ground, that the ſeed may be ſowen after thee: it's Honour enough, to be the Lord's Plow-Man.* All this is left out in the *Re-print.* p. 568. of *E. B*'s. *Works*. They had conceiv'd migh-

ty Hopes of that *Army* in *Spain*. Which they *Hollood* thus to Shed *Blood* without *Mercy* (see *Sn.* p. 239. what is there Quoted out of this ſame Book *Councel and Advice*) That they might *Sow* their *Seed*, in the *Ruin* and *Deſtruction* of whole *Nations*. This they then Greedily *Gaped* for, and *Expected*. They were ſure, *Something ther was in it, known to the Lord.* But the *Lord* knew, that ther was *Nothing* in it. For *Oliver* Dy'd about a *Month* after they had Wrote this *Letter* to him, which bears Date in the 6. Month. 1658. And was then Deliver'd to him at *Hampton Court*, as is told at the end of this Letter p. 36. But their *Confidence* did not Dye with him. One *Diſappointment* is a ſmall matter with a *Quaker Prophet!* Two *Months* after, they renew'd the ſame to his *Hero* Son *Richard*, as before Quoted, And then they were as ſure *To ſay no more about it, That ther was ſomething in it!* But he fail'd them too. And now they have *Daſht* out Both theſe *Propheſies*, for *Spite*, or *Shame*. Yet they are not *Aſham'd*! However, will *ſay no more about it.*

11. In this ſame *Edw. Burrough* his *Meſſage to the preſent Rulers of* England. An. 1659. p. 6. theſe words *viz.* [*He* (God) *overthrew the oppreſſing Power of Kings, Lords, and Biſhops, both in Church and Civil State: And brought ſome Tyrants and Oppreſſors to Juſt Execution, for their Wickedneſs*] are left out in the *Re-print* of *E. B*'s *Works*. p. 591. Yet this *Meſſage E. B.* ſaid he had from the *Lord God*, whoſe *Ambaſſador* he ſtiles himſelf, and ſays p. 1. *In his Name and Authority, I am come unto you.* And as ſuch,

Affixes

Affixes an *Imprimatur* to his Book, in theſe words, *I order this to be Printed, and given to their Particular Hands, with Speed.* E. B.

12. In what he calls *A Juſt and Lawful Tryal of the Teachers, and Profeſſed Miniſters of* England. The *Re-print* inſtead of *England*, put *of this Age*, and ſo in ſeveral other places in this Book. And p. 8. where they Reproach other Mens *Preaching* to be, *At the beſt, but what the Saints of the Lord ſaid before them; And this is no more then ſtealing of the Prophets words.* They ſeeing how this muſt Expoſe them, and make them *Stealers* too, if they ſaid any thing of what the *Saints* ſaid before them, in the *Re-print* they *Add* to theſe words thus, *And this is no more, AS DONE BY THEM, then Stealing*, &c. i. e. It is *Stealing* in *Others*, but not in the *Quakers*.

13. *Ibid.* p. 9. *E. B.* ſays of the *Miniſters* of *England*, or *of this Age*, as they now turn it, *Moſt of them are Lovers of Wine*, &c. But his new *Editors*, knowing the *Wicked Falſhood* of this *Charge*, and how it muſt Expoſe their *Boundleſs Malice*, have taken away the word, *Moſt*, and put in the *Re-print* only *SOME of them are Lovers of Wine*, &c. So that if they can fix this but upon *One* or *Two*, they may come off with the word *SOME*. The like *Trick* is us'd in ſeveral other Places of this Book. And thus they take upon them to *Alter* and *Mend* E. B's *Meſſage*, which he ſaid he had from *The Lord God*! It is not worth while to make *Repriſals* upon the numerous Train of *Wet-Quakers*. That is not the buſineſs now.

14. But if they take from the full *Extent* of his *Meſſage* in one Place, they *Add* to it in another. Speaking of thoſe who *Profeſs themſelves to be Orthodox Divines*, he ſays p. 16. *They ſeek to Allure all People to follow them, in their way of Wickedneſs.* But the new *Editors* of his *Works*, thinking this not to be *Angry* enough, inſtead of *their way of Wickedneſs*, put it, their *Idol Worſhip.*

15. *Ibid.* p. 22. Says *E. B. I have accounted, and I find the Sum of their* (the Miniſters) *Maintenance yearly in this Nation, being Reckoned in a whole Sum, is about or above Fifteen hundred Thouſand pounds a Year.* This was wrote in the year 1657. And the *Quakers* being ſenſible how Groſſly their *Prophet* had over-ſhot himſelf, to make the *Miſtake* more Eaſie, in the *Re-print*, they leave out the words, *I have Accounted*, and, *I find*; which being ſo *Poſitive* an *Aſſertion*, won'd Render this *Horrible Prophet*, a moſt *Impudent Blaſphemer*, to Father what he knew to be a *Lye* upon the *Inſpiration* of the *Holy Ghoſt*! And to Deliver it as a *Meſſage* from the *Lord God*! But *E. B.* goes on to Prove it. *ibid. If any doubt of this Account* (ſays he) *and ſhall think this not to be like to be true, upon an even Reckoning it may be Proved and made Appear, conſidering how many Pariſhes ther is in* England, *and Reckon what belongs to every Prieſt's Pariſh.* But this very Reckoning will Prove him to be a *Blaſphemous Lyar*, for what was Allotted to every *Pariſh Prieſt* (as he calls them) in *England*, in the year 1657. will not Amount to near that *Sum*. Well then, having bethought himſelf, he after this, in p. 25. Inflames the Reckoning thus. *Conſidering all things, it can*

come

come to no leſs their Funeral Sermons, their Great Tythes, and Small Tythes, and Marriages, and Sprinkling of Infants, and Churching of Women, with other ſuch Penuries claimed by the Prieſts (in the *Re-print*, it is changed into the *Church*) *of* England, *with what is given to them out of the Nations Treaſure, which is many Hundreds of pounds a year.* Here he confounds the times of the *Diſſenters*, and of the *Church* of *England*. For the *Diſſenters* did not uſe the *Churching of Women* in 1657. And the *Clergy* now have not *Stipends* or *Annuities* out of the *Treaſury*, as ſome of the *Diſſenters* had. But put all theſe together, it will not come near 150000 pounds. Therefore his *Editors* have endeavour'd to help him out, by *Adding* to what is before Quoted, thus, *Alſo conſidering how much a year is ſpent at* 2 *or* 3 Colleges *in this Nation*, &c. *as to bringing up ſome to Attain to the* Miniſtry, *with abundance of ſuch Charges, conſumed the Nations Treaſure, which is waſted as in Relation to this* Miniſtry *ſpoken of. I do not ſpeak againſt Good Education and Learning, which is, in its Place, a vertue* (*as for Travellers, and many others*) *neither do I account ſuch Money waſted——But only as to the Miniſtry of Chriſt, or Inable them thereunto, but that Money which is ſpent is Waſted—And how much is ſpent——for ſuch an end only wiſe Men Judge, which will make up a long Sum in the whole.* All this is *Inſerted* in the *Re-print*. And yet do's not help this *Lame-Dog* over the *Stile*. They may as well Reckon the *Charge* of *Nurſing* any *Child* his Parents deſign for the *Miniſtry*, if he ſhould Prove fit for it: for, on that Condition it is that they ſend their *Chil-*

dren to *Schools* or *Colleges*, in order to Qualify them for the *Miniſtry*. And to Reckon this a ſpending the *Treaſure* of the *Nation*, to *Swell* the *Account*: To call the *Charges* of *Education* which comes out of *Private Pockets*, a *Burden* upon the *Nation*, is as *Ridiculous*, as it is over and above *Malicious* to *Account* this among the *Expences* which the *Clergy* put the *People* to. And this muſt go in to make up *Will. Penn*'s Reckoning, who, in his *Guide Miſtaken* p. 18. *Ann.* 1668. gives the ſame Account of the *Revenues* of the *Clergy* then, whom he calls *Idle Gormondizing Prieſts of* England, *who Run away with above* 1 50000 *pounds a year*, &c. as before Quoted. 2 P. p. 34. He comes up laſt of all with the ſame Bill. *Alt a Mall.*

But this is not the ſubject I am upon. I am now ſhewing, how the *Quakers* deal with their *Dead Prophets* in the *Re-printing* of their *Works*. And the *Inſtances* Increaſe ſo faſt upon me, that I will ſhorten my Labour for the preſent; becauſe it wou'd make a *Volume* by it ſelf, to go through with them. And a larger *Collection* is Ready, if it be thought ſerviceable. In the mean time, the Reader will, I ſuppoſe, be eaſily Perſuaded, from the Taſt that is here given out of two or three of their *Small Pamphlets* wrote by *E. Burrough*, that their is not one of their *Books*, which they have *Reprinted* of their *Deceaſed Friends*, that is given to us *Truly* as they were firſt *Printed*. Tho' God knows, they have left enough behind, to make them the Greateſt *Monſters*, that this, or Perhaps any other Age has Produc'd.

Ther

Ther are are ſeveral *Inſtances* ſcatter'd in the *Sn.* of this their *Mutilating*, *Adding*, and *Altering* the *Teſtimonies* of their *Ancient Friends*, to ſerve *New Turns*, as p. 216, 217, 218. you will ſee ſome Inſtances in the New *Edition* of of *Howgil*'s Works. But eſpecially p. 212. ther is a Paſſage Greatly to be notic'd, of their *Concealing* and *Leaving out* in the *New Edition* a moſt *Material*, *Bloody*, and *Threatning Clauſe* in a *Declaration* they *Publiſh'd* An. 1659. wherein they Aſſert their *Right*, even to the *Fighting with Carnal weapons, and Killing of Mens Perſons*, to Eſtabliſh their *Heirſhip to Poſſeſs the Uttermoſt parts of the Earth.* And that they do Expect the Time to come, tho' they ſay it is not *YET* come. This is in p. 8. and 9. of the ſaid *Declaration*, and left out in the *New Edition* of *Edw. Burrough*'s Works, p. 603. This is put among his *Works*, becauſe he was the *Pen-man.* And the *Declaration* ends p. 14. with theſe words, *The ſubſtance of this was given forth the Twentieth day of this Tenth Month, being moved of the Lord by His Spirit thereunto, through* E. Burrough, *and is now Judged Meet to be Publiſhed to the Nation, in behalf of Us, and our Friends, under our Hands. GER. ROBERTS. THO. HARTE. GILB. LATTE. JOH. ANDERTON. J. OSGOOD*—and others of them to the Number of *Fifteen*, all whoſe Names are ſubſcrib'd. But the Names are left out in the *New Edition*, together with theſe laſt words. *viz. And it now Judged Meet to be Publiſhed to the Nation, in behalf of Us and our Friends, under our Hands.* It was then Meet, in *December* 1659. when, *Tumults* in *London*, the *Rump* Re-admitted, and

an *Abjuration* of K. *Char.* II. and the whole Line of K. *James*; when ther was no ſettl'd Government in the Nation, but all things in that Confuſion, that it ſeem'd a fit Time for the *Quakers* to ſtrick in, and Aſſert their *Univerſal Heirſhip*. But in 1672, when the *King* was happily Re-Eſtabliſhed, and the *Kingdom* Strengthned in his Hand, then this was to be kept *Cloſe*, till ſome other fit *Occaſion* ſhould Offer. The *Diſcloſing* of it then, wou'd have given the *Government* a Juſt *Jealouſie* of them. Therefore it was ſtiffl'd at that time, in the *New Edition* of *E. B*'s *Works*. And inſtead thereof, the *Quakers* Printed *Declarations* full of *Loyalty* and *Affection* to the *King*, and *Renouncing* the *Principle* of taking to the *Carnal Sword*, upon any Pretence whatſoever, as ſhewn in *Sn.* p. 224. 227. and 229.

In the *Re-Print* of the ſaid *Declaration*, ther are ſeveral other things *Left out*, and *Alter'd*, according to the Times, as in p. 4. 7. 12. *&c.* the words *Kings* and *Tyrants* are left out in their *Railings*. And other ſuch like Amendments.

The 15 Inſtances which are before related of the *Quakers* new *Coyning*, *Adding* to, and *Diminiſhing* from the *Works* of their *Ancient Friends*, are all taken out of two or three ſmall Pamphlets only of *Edw. Burrough*, which came to my hands. Judge then what a *Volume* it wou'd make, if we had the *Firſt Editions* of that Great *Folio* of his *Works* which is *Re-Printed*, to Compare all the *Alterations* they have made in them. And ſo in the *Many* and *Large Volumes* of the *Works* of their other *Prophets*

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which they have *Re-Printed!* Of which I will give but an Inſtance in two or three, and ſo Leave them, for this time.

1. In *Sn.* p. 113. ther is a Notorious Inſtance of this *Forgery* of the *Quakers*, in the *Journal* of *G. Fox.* I will add one more here. In a Book of his, and other *Quakers*, call'd *The Weſt anſwering to the North.* Printed. *An.* 1657. p. 16. ther is a Long Letter to Chief Juſtice *Glynn*, which begins thus, *Friend, we are Free-Men of* England, *Free-born*; *our Rights and Liberties in and with our Countries, with the Laws, the Defence of them, have we in the Late Wars, Vindicated in the Field with our Blood.* Which in the *Journal* is Alter'd thus. *Friend*; *We are Free-Men of* England, *Free-born*, *Our Rights and Liberties are according to Law, and ought to be Defended by it.* Leaving out that Ugly Paſſage, *The Defence of them, have we, in the Late Wars, Vindicated in the Field with our Blood.* For this they have now a Mind ſhou'd be Forgotten. Both as to their Pretended *Principle* againſt *Fighting*: And alſo, their *Siding* with the then *Uſurpations* againſt the *King.* Whereas they ſay, in p. 14. of their *Declaration* juſt now Mentioned, *We have been Silent, and not Medling with this Party or the other, but by way of Reproof of evil in All, and Informing all to the Good*; *And it cannot be Charged upon us, that we have ſided with One or other.* But in the 9th *Inſtance* before Mentioned, they made their *Braggs*, That *they had ſerved, with their Lives and Eſtates, as Faithfully at the Protector* Oliver *himſelf and his Council, to the Purchaſing that Peace and Freedom* (An. 1657.) *out of the Hands of TYRANTS. i. e.* of K. *Char.* I. and II.

and II. Of their *Siding*, and *Medling* to *Purpose* againſt the *King*, with all the *Uſurpations* in their time, ſee ſufficient Teſtimonies in *Sn.* §. xviii. And which in their new *Switch* they do not *Deny*, nor Juſtify themſelves any otherwiſe than by Endeavouring to caſt as Black *Aſperſions* upon the *King* himſelf *Char.* II. And of their *Silence* you may Judge by that *Paper* which they have ſtifl'd of *Ed. Burrough*'s which I have Printed in the *1ſt.* of the 15 *Inſtances*, beſides many others that can be Produc'd, wherein they *Damn* the *King* and *Caviliers* to the *Pit* of *Hell.* See *Sn.* p. 216. and p. 228. of their Giving *Intelligence* againſt Sir *George Booth*, and other *Royaliſts* who Roſe for the *King*; And *Commanding*, in the *Name* of the *Lord*, to put ſuch of them to *Death*, as they had taken *Priſoners.* And to ſtand out to the Uttermoſt, againſt the *King*, and think of No *Reconciliation* with him.

2. In the year 1659. One of the *Quakers* Great *Apoſtles*, *Richard Hubberthorn* wrote an *Anſwer* to *A Declaration* of the *Ana-Baptiſts* in *London*, wherein they *Owned* it as their *Principle*, That they were *Willing to Live peaceably Under whatever Government is, or ſhall be Eſtabliſhed in the Nation.* This the *Quakers* then did violently *Oppoſe*, as a *Poor*, *Time-ſerving*, and *Pernicious Principle*, tho' of Late, they Pretend, That it is their own *Principle*, and that they do, *Now*, Govern themſelves by it; And Promiſe ſo to do. But then, they fell upon the *Ana-Baptiſts*, and ſaid, *This is far below that Spirit which was once in ſome of you in that Profeſſion: for you told of having the Laws regulated according*

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ing to the Scriptures; And of having Judges as at the first, and Councellors as at the beginning: And then not to submit to what Government soever, but that which is according to Equity and Justice. And what do you bear Arms, and Fight for, if not for a Government according to Truth, and that Righteousness may Establish the Nation? Some have Judged this to be the very Design and End of the War and Controversy against many that were called Governors and Magistrates, and were by some called the Ordinance of God, *and the* Higher Power: *And if now you Resolve to live Peaceably, and submit to whatever Government shall be Established, then your Fighting is at an End: And if* Charles Stuart *shall come in, and Establish Popery, and Govern by Tyranny, you have begged Pardon, by Promising to live Peaceably under it, as the Ordinance of God.* &c.

But this smelling so Rank, in the *Re-Printing* of *Hubberthorn's* Works *An.* 1663. they leave out the words *Charles Stuart*, And instead of that, they put it thus, *And if any Shall Come in and Establish Popery* &c.

That *Principle* for the Breach of which they Charge the *Ana-Baptists*, was not Peculiar to the *Ana-Baptists*, nor any thing wherein they Differ'd from the *Quakers*; for it is mostly in the *Quakers* own words. But it was the Joint *Principle* of all these several sorts of *Rebels*, and is, and ever will be the *Pretence* of all *Rebels*, to *Reforme*, and *Change* for the *Better*. And to this, that *Principle* of *Submitting* to whatever *Government* is *Established*, is most Adverse. And for which the *Quakers* did, at that time, Upbraid this Pretence of the *Ana-Baptists.*

Baptists. As sincere, perhaps, in the *Ana-Baptists* then, as it is in the *Quakers* now. For the *Quakers Principle* of *Obedience* to the *Higher Powers*; And what they mean by the *Higher Power*, I Refer backward to 2.P. p. 172, 173. &c.

3. *Humphrey Smith* a Notable *Quaker* Printed a Book An. 1658. Intitul'd, *The True and Everlasting Rule from God. Published from the Spirit of Truth.* Where p. 48. he says, *Where are Queen* Mary's *Judges and Bloody Persecutors? Where are King* Charles's *Nobles— and his Un-Merciful Tyrants, who sought to Drive down all by their Devilish Power, who were as High in Tyranny—as any of you— Where are your Cardinals, Jesuits, and Monks? Where are your Bishops, Arch-Bishops, Deans, and Deacons, your Abbots, Nunnerys, and Bishopricks, Altars, Crosses, Surplices, and Common-Prayer-Books, your Rails about your Tables, Organs, Quiresters, and Singing-Boys? Even as your Eyes have seen the Overturning of all these, so shall the Off-Spring and Residue follow after, and the Priests Howle.* &c.

But in the *Re-Printing* of this Man's *Works* after the *Restoration*, All that concerning King *Charles*, his *Nobles*, *Tyranny*, &c. And all concering the *Church* of *England*, then Established, of *Bishops*, *Deans*, *Common-Prayer*, *Surplices*, *Organs*, &c. are left quite out. Tho' said to be *Publish'd from the Spirit of Truth*! But the *Spirit* of *Convenience*, and *Worldly Politicks* has Prevail'd.

I have given but one *Instance*, a piece, in the *Re-Printed Works* of *Fox*, *Hubberthorn*, and *Smith*, because I wou'd keep within Limits, this having swell'd so much already. And if I shou'd

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go thro' all, it wou'd take up more Paper than all that I have Written.

But we wou'd Desire them more Particularly to Produce two *Tracts* they have taken care to ſtifle; one is a Piece of *Parnell's* call'd *Satan's Deſigns*, mention'd 2 P. p. 106. The other of *Lawſon's* mention'd *ibid.* p. 108.

And now the Reaſon appears Plain, Why the *Quakers* are ſo Diligent in keeping up the *Firſt Editions* of their *Friends* Books. That none might be ſeen, but as they have *New-Dreſt* and *Vaumpt* them. Their *Book-ſellers* have Refus'd to *Sell* them, or ſo much as *Shew* them to ſeveral that I have Employ'd. Particularly *W. Penn's Sandy Foundation*. And where one I ſent had found *Six* of them, over night; next day, when I ſent for them, not one of them was to be had. When he is Dead, that too muſt paſs the *Index Expurgatorius*, with the Reſt of his *Works*. If *Quakeriſm* be not out of Faſhion before that time; which I Hope he may Live to ſee.

If they wou'd Call in, or Commit to the *Flames* all their *Old Editions*, I ſhou'd be very well Pleas'd to Rake no More into them; But let them and their *Hereſies* Die together. And let the Preſent *Quakers* ſlide *Gently* from their *Errors*, without the *Shame* of *Recanting*. For it is their *Converſion*, not *Victory* over them that we ſeek.

But when theſe *Old* Quaker *Books*, are ſtill kept as *Sacred Relicts* by the *Generality* of the *Ignorant* and *Beſotted Quakers*. And their Now *Governing* and *Subtile Teachers*, in all the *Apologies* they have, of Late, Publiſhed, ſtill Pretend

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to ſtand by, and Confirm All the *Teſtimonies* and *Writings* of their *Ancient Friends*, and that *In all the Parts of them*: And that they are thus Enjoin'd by the *Yearly Epiſtle* of their *General Council*, as ſuppoſing them all *Infallible*, and *Dictated* by the *Immediate Inſpiration* of the *Holy Ghoſt*, as they *Horridly* Pretend (yet are not *Afraid* to *Alter*, *Correct*, and *Amend* them!) It becomes *Neceſſary*, and our *Duty* to *Search out*, and *Expoſe* them. That being the Moſt Likely Means to *Open* thoſe *Eyes*, which are not *Seal'd* up, to their own *Deſtruction*.

And now, let others think, That if the *Figure* of *Quakeriſm* be ſo *Abhorrent*, even as *Repreſented* to Us, in their *Re-Printed*, and *Corrected Books*; How ten times more *Deform'd* and *Frightful* it wou'd Appear, if taken off their firſt *Rude Draught*, if their *Original Books* were *Expos'd* to *Publick view*; if the *Publick* wou'd take ſome Method, to have them *Collected*, and *Reſerv'd* in ſome ſafe Place, till ther ſhou'd be no Longer Uſe for them, but what they firſt Deſerv'd, the Animadverſion of the *Hang-Man*, and a *Faggot*.

In the mean time, Let the more ſober among the *Quakers* Reflect how the Words of their *Prophets* give a *Certain ſound* (as Boaſted in the *Title-Page* of *BURROUGH's Trumpet* before Quoted) when they are *Chopt* and *Chang'd*, as we have ſeen, and made Speak the *Language* of Every *Turn*, tho' in Direct *Oppoſition* to one Another! And if their *Words* are the *Immediate Dictates* of the *Holy-Ghoſt* (as they *Blaſphemouſly* Pretend) then muſt the *Curſe* of *Adding* to, or *Diminiſhing* from the *Word* of *God* Light upon thoſe,

thoſe, who have *Added*, or *Subſtracted*, or *Alter'd* any thing in Any of theſe *Quaker-Writings*: Which *Curſe* they May Read in the Book of *Rev.* xxii. 18, 19. *To have their Part taken away out of the Book of Life, and out of the Holy City, and from the things which are written in this Book: And to have the Plagues which are written in this Book added unto them.* This they muſt take to *Themſelves*; or elſe *Confeſs*, as the *Truth* is, That the *Words* of theſe *Quaker-Prophets* were not *Wrote* from the *Spirit* of *God*: And if ſo, then becauſe they do Pretend to be ſo *Written*, they muſt be Acknowleg'd to have been *Wrote* by the *Spirit* of *Blaſphemy*, that is, the *Devil*. And that this is the *Spirit* which has *Poſſeſs'd* theſe *QUAKERS*.

To Sir Thomas Lane, *Lord Mayor of* London.

HAving been Lately Summoned before Thee, by Dr. *Linford* and *Marmaduke Hopkins*, who are more Diligent to ſeek thy Warrant to take Our Goods, than to ſeek us; thereby ſhewing, That it's Ours more than We they deſire and Love: Which to us ſhews, That they have no more Right to eſteem themſelves Miniſters of Chriſt, than as ſuch to take Tyths, or Plead for them; For Chriſt ſaid to his Miniſters, freely ye have received freely Give. He did not Adviſe nor Teach, That if any would not Give they ſhould take from them whether they would or nay.

Therefore Conſider whether ſuch (who take by force) abide in or transgreſs the Doctrine of Chriſt. If they Transgreſs, as certainly they Do, who abide not in his Doctrine, Then his Apoſtle declares their Condition. 2. *John.* 9.

And we Intreat thee Mayor ſeriouſly conſider how he either bids God ſpeed to ſuch, or aſſiſts them in ſuch a Work; For, Thou, and All muſt receive a Reward from the hand of the Righteous God, According to your Works.

We have alſo herewith ſent a ſmall Collection out of the Book of Martyrs Fol. 669. 670. To ſhew that the Prieſts have no Right to Tythes, and that it was anciently ſo Teſtified

fied by other Conſciencious men beſides us, and made an Article againſt them, as well as it is againſt us, Read and conſider the following Collection is the Requeſt of us who are Sincere Wellwiſhers to the Mayor and All men, and truely deſire that We nor any Other may Do that here that we cannot Anſwer hereafter in the Great Day of Account.

John Feild.
Will. Bingley.

The Collection.

IN the New Law neither Chriſt nor any of his Apoſtles took Tythes of the People, nor Commanded the People to pay Tythes, neither to Prieſts nor Deacons.

But in the 1000 year of Our Lord 211. One Pope *Gregory* the 10th. Ordained Tythes Firſt to be Given to Prieſts.

Again, Paul ſaith, He was not Chargeable unto them but with his hands got his Own Living. It were Good Councel That all Prieſts took Good heed to the Heavenly Learning of *Paul*, not Charging the People for their Bodily Livelyhood. And *Paul* ſaith ſince the Prieſthood is Changed its neceſſary a Change alſo be made of the Law, ſo that Prieſts Live without Tythes— For the Prieſts that Challenge Tythes ſay in effect, *That Chriſt is not become Man*, nor that he Suffered Death for man's Love.

Again, the Taking of Tythes and of ſuch other Duties that Prieſts Challenge now wrongfully neither Chriſt nor his Apoſtles Challenged nor took ſuch Duties, Therefore theſe taking of Prieſts now, are to be called and holden *The Sclanderous Covetouſneſs*, and becauſe of the Covetouſneſs of Prieſts and Pride, it ſtirreth God to take *Vengeance* both upon *Lords* and *Commons* which *Suffer Prieſts* Charitably.

This is Verbatim *according to the* Original Letter, *which I have in my Poſſeſſion. The* Collection *added out of* Fox's Martyrs, *is not, as here ſet down, But gather'd out of ſeveral places of the Anſwers of one* Will. Thorp, *an* Ignorant Zealous *Man, but no* Martyr, *in the Reign of* Hen. 4. *I wou'd not Mend any of the words, to make ſenſe of them (as* In the 1000 year of our Lord 211.) *but give them juſt as Quoted by the* Quakers: *Who took what was for their Purpoſe.* 1. *To make* Tythes *to be* Anti-Chriſtian, *as being a* Denyal of *Chriſt*'s having Come in the Fleſh. 2 *That the* Clergy *are not to be ſupported, Nor ſo much as* God Speed *be given to them.* 3 *That the* Vengeance *of* God *is upon* both Lords and Commons, who ſuffer Prieſts, Charitably. *The* Arguments *of the* Quakers *againſt* Tythes, *I have Promiſed to Conſider in a Treatiſe by it ſelf. But I have* Printed *this* Letter *of theirs, to ſhew what* Moderation *they now, at this time of Day, have put on towards our* Clergy: *And do their Utmoſt to ſtir up the* Civil Power *againſt them*; *Even to* Deſtroy *them, And not to* Suffer *them, tho'* Charitably. *This was in the Year* 1695, *when Sir* Thomas Lane *was Lord Mayor of London.*

In

In the Poſt-Man. 14 January 1699. *The* Quakers *have Publiſh'd the following* Paragraph.

WHereas there have been ſeveral Fabulous Accounts in the *Poſt Boy*, concerning a diſpute at *Weſt Deerham* in *Norfolk*, between ſome of the Clergy of the C. of E. and ſome Quakers, which by reaſon of its partiality the Quakers were willing Charitably to ſuppoſe the ſaid Clergy were not the Authors of. Since which there is a larger account called the Quakers Challenge made to the Norfolk Clergy, which, altho far from an impartial relation, yet in it may be ſeen, (notwithſtanding the Title) that the Quakers were not firſt in the Challenge, but Defendants to the Clergys Charge of Blaſphemy, &c. taken (as they ſay) out of their Ancient Writings; which the Quakers offered to meet them upon, provided they might have a Coppy of their Charge, Authors Names, Titles, and pages of ſuch Books, with convenient time to prepare their Defence, which was denyed them, altho timely demanded; and at the ſaid meeting was inſiſted upon; and again preſt thereto; THE QUAKERS NOT QUESTIONING BUT TO ACQUIT THEIR ANCIENT FRIENDS AND THEIR WRITINGS FROM THOSE BLACK CHARGES, NOT BEING CONSCIOUS OF DEVIATING IN

ANY ONE POINT OF DOCTRINE, FROM WHAT THEY FIRST HELD. And that no people have a greater deteſtation of the Sin of Blaſphemy againſt God, Jeſus Chriſt, and the Holy Scriptures then they; and one of the ſaid Clergy was heard to ſay that he believed the Quakers of this Generation to be Orthodox.

N. B. *This has been fully Anſwer'd by the* Norfolk Clergy-Men. *I inſert it here only to ſhew, That the* Quakers *Adhere ſtill to All the* Blaſphemies, Errors, *and* Hereſies *that can be found in Any of their* Ancient *Writings. For which Purpoſe it is Referr'd to in the foregoing Sheets.*

A

DECLARATION

Againſt

Wigs or Periwigs.

Phil. 3. 3. *Jer.* 22. 24.

Wigs & Peri-wigs. Περι, [*Peri*] in compoſition ſignifies [Excellency,] as well as [about] — Περιτμὴ excellent cut, as well as cut about.

SEveral Teſtimonies having been given by Friends againſt Pride in Apparel relating to Women; 'tis conſiderable whether Women being reflected on may not reaſonably reflect on Men, their artificial frizled Hair; for Womens Hairs on Mens Heads ſwarm like one of *Egypts* Plagues, and creep in too much upon and among Chriſtians. And a *Nehemiah* is deſirable, that might pluck off this ſtrange Hair of ſtrange Women luſted after, *Nehem.* 13. 25. And the *Heathen* may riſe up againſt us; for an Ambaſſador coming before a Senate with falſe Hair, a Grave Senator ſaid, *What credit is to be had to him whoſe very Locks do lie?* And if upon neceſſi-

ty the Locks of any amongſt us do lye, 'tis fit they ſhould lie to purpoſe, *viz.* ſo as not to be diſcerned from native Locks: For to ſeek to deceive, ſo as to be perceived, argues as much want of Wit as of Sincerity; and a want of an endeavour in it not to be perceived, argues a want of Humility and Moderation.

Iſocrates, a Famous, Wiſe, Virtuous *Grecian*, ſeeing his Neighbour wear his Hair of another colour than Natural, becauſe in Faſhion, gave this ironical excuſe for him, *viz. That it was leſt any ſhould ask Councel of him*; intimating that none ſhould ſeek Wiſdom in ſo Fantaſtical a Head.

Philip King of *Macedon*, put a Courtier of his out of his Office, becauſe he wore Hair of another colour than Natural; ſaying, *He would not be true to the Publick, that was treacherous to his own Hairs.*

And the Emperour *Titus* thruſt one from him, becauſe he ſmelt of Perfume, ſaying, *He had rather he had ſmelt of Garlick*; and denied him his Suit.

Plato, in the Tyrant *Dionyſius*'s Court, ſaid, *He would not wear Womens Attire.* Then,

What wonder Women wear Gay Gold and Pearls,
When Men Religious wear Gold Locks of Girles?
Should Chriſtian Guides affect a Whoriſh Guiſe,
Which Heathen tempt by Tyrant did diſpize?

I have read in our Chronicles (I think it was about the twelfth Age) that the Clergy wore Periwigs of a light Colour, as our Prieſts and others do now; though I have heard that of late the

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Bishop of *Exeter*, censur'd his Priests, in his Visitation, for wearing them.

The Physician is but a course Covering, as if wearing of Gold and shaving of Heads were Wholesome. This pretence for Pride, is no better than that which is for Drunkenness and Whoredom; for they will say, *'Tis Physick to be Drunk once a Month*: *And* Oxford *Scholars had half a Crown a Month allow'd to go to a Whore*, ad purgandos renes. But the *Protestants* of *Bohemia* disputing at the Council of *Basil*, about Fifty Days on Four Questions, one of them was, *That no* Sin *should be Tolerated to prevent a greater*: Then much less to prevent a bodily Infirmity, which may be done by other lawful means, and not by working Confusion in wearing Womens Coverings, *Deut.* 22. 5. 1 *Cor.* 11. 15. Some say, *Shaving is to prevent the Pox*; Small honour to Wig-wearers to incur such a suspition of it, or of any Infirmity or Defect. If Heat cause Head-ach, sure a Wig under a Hat is not a means to cure it. The Prophet *Elisha* likely had neither, when *Bethel* Boys cried, *A bald Head*. Polling of Heads came first in Fashion, by occasion of the Emperour *Charles* the Fifth, his being troubled with the Head-ach; whose Example all his Court followed, and all *Europe* theirs; (see ye the force of Example, and the abuse of it) yet they wore no Wigs: Insomuch, that a Ruffian with long Hair, meeting Earl *Cromwell*, and excusing himself that he had a Vow for it, the Earl told him, *He should lie in Prison till 'twas ended*. One would think, that they that have for wearing Wigs the most excuse, should have most care to stop the abuse coming by Ex-

ample, that it may not produce the taking of an Ell, through the allowance of an Inch; and that they ſhould ſtir up Sober, Virtuous People to take notice how far they that wear them are neceſſitated thereto; and if ſo, what Modeſty they uſed therein. This as cold Water to daſh them, expects ſomething a coming hotter than a Criſping-Iron to burn them.

John Milliner, a Friend about *Northampton*, a *Wig-Maker*, left off his Trade, and was made to burn one in his Prentices ſight, and Print againſt it. *John Hall*, a Gentleman of *Northumberland*, being Convinced, ſitting at a Meeting, was ſhaken by the Lords Power, pluck'd off, and threw down his Wig; ſo 'tis conſiderable whether care may not be taken, that conceited counterfit *Calviniſts* may not continue amongſt us, nor that any of the *People of God* make themſelves bald for *Pride* now, as they did of old for Sorrow, *Levit.* 21. 5.

Calvus *bald.*

Objection, *Wigs may be worn not only for Uſe, but Ornament.*

Anſwer, It appears very oppoſit to the Apoſtles Doctrin, and alſo their Practice; for not only the Apoſtle *James*, *James* 2. 2. reproves reſpect to gay Cloathing in general, (and is not Gay Cloathing to gain Reſpect, as Modeſt is to avoid Contempt) but alſo in particular, the Apoſtles *Peter* and *Paul* forbad ornament of plated Hair, (as ours tranſlate, *Criſped* or *Curled* as others) and the Ancients write, that they both had *Bald-Heads*; and if they ſhould have covered them with Womens Hair, would they not have retorted, *Was that the Cauſe*, Peter *and* Paul, *that you had us leave off our Locks, that you*,

1 Pet. 3 3. 1 Tim. 2. 9. Vulger tortis. Lucian, Clemens, Chryſoſtom.

and

and ſuch like, might get them your ſelves, to make Peri-wigs of? Can any Chriſtian believe, that *Peter* and *Paul* would run into ſuch an abſurdity? who 'tis very probable, reſtrained Women, not Men, expreſly as needleſs. *Solon*, a Wiſe, Virtuous Lawgiver, made none againſt Parricide, as not to be ſuppoſed. It was a ſhame then, for Men to have long Hair naturally like Women, among the *Greeks* and *Romans* too: For *Julius Caeſar*, as I remember, was by his Foes called ſcornfully [*Puer comatus*] *Long hair'd Lad, viz.* in effect, *a Laſs.* Was it then likely they would wear long Wigs of Laſſes Hair for an Ornament? *Woodland* a Martyr, a Deacon, taunted by a Perſecuting Biſhop (for his ſtock'd Hoſe) ſaying, *He was deck'd like a Deacon*, anſwered, *More like a Deacon, then thou like an Apoſtle.* True, For if Deacons Wives muſt be Grave and Sober, and their Ornament not outward but inward, much rather the Deacons, and then much more Biſhops. And moſt Apoſtles, whom Chriſt ſent forth with Sandals, a ſingle Coat, *&c. Math.* 10. 10. whoſe Examples the famouſeſt Primitive Chriſtians followed. *Origen* went in a plain Coat, bare Footed, and that too before the Emperor, who yet admired his Majeſty. *Tertullian* left off the Gown, and took the plain Coat, for which he wrote a Book *Depallio. Clemens* wore a White Coat, and writes in defence thereof. So did *John Huſs* the Martyr, the eminenteſt Preacher in *Bohemia*, and bequeathed his White Coat to one, his Gray Coat to another; not his White Wig to one, his Brown Wig to another. He ſuffered for oppoſing Preachers Pride.

It

It remains to ſhew, That 'tis not an Ornament, but a Deformity, more then that it would Cover, as if it were not in Faſhion would appear, even to the ſimple natural Eye. The *Americans* ſeeing one, *Captain Morley*, take off his Wig, cryed he had two Heads. And 'twere apt to affright a Child unuſed to it, like the horrid and hideous Head of a Snake-hair-twiſted *Gorgon*, or criſted *Bellona*; as *Homer* ſays *Hector* did his Son with his *Horſe-maned Helmet*. And who can refrain to fall into a Poetical Vein, and Paint it out in ſuch ſad Colours, that it may look as ugly as it doth: For a glorying in a Shame, as an Ornament, ſharpens a Pen to deſcribe it to make it appear as it is. *Difficile eſt ſatyram non ſcribere.*

Metamorphoſes.

The manner of this Age unmannerly
Is, Man unmaning, Womens hair to buy,
Dub Poles and *Joles* Dame *Venus* Knights to be,
Smock-Coat, and Petticoat Breech their Livery,
Scarce Man-like Fac'd, though Woman like in (Hair,
As ſting-tail'd Locuſts in the Viſion were,
As of *Hyena*'s kind, *Hermaphrodites*,
Or as abus'd *Italian Catamites*;
And like unto the *Phrygian Ganymede*,
Or as *Tireſias* Femaliz'd indeed,
Or one that (ſith he would a Woman be)
Put Period to *Aſſyrian* Monarchy.
Hair in a Night turn'd hew, of Old 'twas ſaid,
An Old Man Young, a Boy a Girle was made;

Elders

Elders ſo now transformed to Girles appear,
And Girles to Boys by their ſhort curtail'd Hair.
By Bulls ſome ſeem 'ith 'twilight turn'd to (Owls,
As Antique *Harpyes* or ſome new Night Fowls,
As charming Sirens (bate their ugly Hair)
Having their Arms, Necks, Breſts, Backs, Shoul- (ders bare,
Nay for their Knights rich Garters ſome pre- (pare.

Richard Richardſon.

I have not Mended any of the Spelling *or other* Blunders, *as* Depallio *for* de Pallio *&c. As in the foregoing Letter to Sir* Thom. Lane N. V. p. 80. Sclanderous *for* Slanderous *But I give it you in pure.* Quaker *Orthography, Points, Spelling and all.*

The

The Excommunication of Will. Wilkins, *for Marrying one who was not a* Quaker: *And for being Marry'd by a* Clergy-Man.

From our Quarterly Meeting held at Dorcheſter, *the* 15th *of the* 5th *Month*, 1696.

WHereas *William Wilkins* of *Uplime* in the County of *Devon* Cloathier, have for a long time frequented the Meetings of the People called Quakers, and made profeſſion of the holy truth (and been ſome time a Sufferer in Teſtimony thereof) which as believed in is ſufficient to cleanſe the heart, purge the Conſcience, and preſerve out of the evil of the world, but of late the ſaid *William* for want of watchfulneſs in the pure Light of Chriſt have let in a contrary Spirit, by which his mind is drawn aſide from the way of the Lord, ſo far as to joyne himſelf in Marriage with one who do not profeſs the ſame way and truth with us, and thereby is become unequally yoaked, and alſo Married by a Preiſt contrary to the practice of God's people in all Ages, for we do not find in all the holy Scriptures the Prieſts in time of the Law or Miniſters of the Goſpel ever Married people; and altho' we are far from judging all the Marriages of other people to be unlawful, yet for any of us whom the Lord hath ſeperated from the world (its ways cuſtoms and Traditions that are vain) to return thither again for the

the ſake of a Wife, Husband or any other advantage, is no leſs then turning with the Dog to his vomit, and with the Sow that was waſhed to her wallowing again in the mire— And notwithſtanding the ſaid *W. W.* have been often in the love of God viſited and in much tenderneſs warned to avoid going into the aforeſaid practiſe, as being perſwaded it would prove to his hurt and loſs, yet he have very wilfully and obſtinately ſlighted the love of God, and good counſel of his Friends, and followed the counſel of his own evil heart, and is backſliden from the way of the holy truth he have long made profeſſion off, by which he hath excluded himſelf from the fellowſhip of the Goſpel and thoſe that walk therein.

And therefore for the clearing of the bleſſed truth and our holy profeſſion, we do hereby Teſtify and declare that the ſaid *William Wilkins* is departed from the truth, and is gone into the Spirit of the World; and therefore we do not own him, nor can we have fellowſhip with him (altho' he may frequent our Religious Meetings) untill he ſhall publickly condemn his evil practiſe and unfeignedly repent of the ſame (if he can find a place) which is truely deſired by us who are grieved, and our hearts ſaddened (whom the Lord hath not made ſo) at the hearing of this or any diſorderly walking by any profeſſing the holy truth.

Signed by appointment and on behalf of the ſaid Meeting,

By *Daniel Taylor.*

The

The Quaker Diſciplin *go's on, (like the* Roman*) to Deny what they call* Chriſtian Burial *to thoſe who Die not in their* Unity. *And they have Refus'd to thoſe* Quakers *who had ſome Differences with their* Church, *or* Governing Part, *the Privilege of* Burying *their* Children *in their* Burying Ground, *tho' they had been* Contributors *towards the* Purchaſe *of it. Of which I cou'd give ſeveral Inſtances, But for the Preſent ſhall Name onely one, becauſe Part of the Cauſe was having been* Marry'd *by one of our* Clergy. *And I will give it in the words of an Account of it ſent to me, from a* Quaker *who will make it good, if Deny'd; But I ſet not his Name, to Avoide the* Now *Un-governable* Malice *of the* Quakers.

THomas *Bradly* of the Pariſh of St. *Olives Southwark* Bodice-maker, died the 25*th* of *October* 1693. and that day upon his Death-Bed, deſired that he might be inter'd in the Park Burying ground, where he had buried a Wife and Seven Children; he requeſted of thoſe called Quakers that viſited him that day while his ſences Remain'd, that he might be buried there *i. e.* in the Quakers Burying ground. The next day following being the 26*th*, his Daughter *Eliz. Bradly* deſired a Friend to go with her to have the Ground granted, (for her Father) and accordingly one went with her to *James Braithwaite* one intruſted by the *Quakers*, to grant the Ground, but his Anſwer was he could not do it: And the ſaid *James Braithwaite* went with *Eliz.*

Eliz. Bradly and the Friend aforeſaid to *Hen. Snooke* another intruſted for the ſame purpoſe, who alſo ſaid he could not, nor would not *i. e.* give the Ground, notwithſtanding the ſaid *Tho. B.* ſo earneſtly deſired it upon his death Bed. And when an anſwer was demanded of *J. B.* and *H. Snooke* whether they would give it or not? The ſaid *J. Braithwaite* anſwer'd, They could not do it, by Reaſon he was at a Twofold diſtance from them, Firſt as belonging to a ſeperate Meeting (by him ſo called) Secondly by Reaſon he was ſome years paſt Married by a *Prieſt.* And withall ſhifted *Eliz. Bradly* off, by ſending of her to *Walter Miers* and *William Chandler* for to ask them: who alſo Denied it, ſaying there was the *Artilery* nearer, ſo they would not give it, this is in ſhort a true Relation of there Unchriſtian behaviour in Denying of the ſaid *Tho. Bradly* his deſire.

Thus that Account ſent to Me.

FAS EST AB HOSTE DOCERI.